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CALVINIST-CONTACT

CHRISTIAN WEEKLY



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Evangelicals view The Christian School

On Monday, February 2, 1970, a panel discussion took place in the Rehoboth Christian Reformed Church of Toronto, with as topic "Evangelicals and Christian Schools". Rev. Morris Greydanus served as moderator, and three distinguished scholars made up the panel, namely, Dr. William Fitch, minister, Knox Presbyterian Church, Toronto, and president of the Evangelical Fellowship of Canada; Dr. Frank Peters, president, Waterloo Lutheran University; and Dr. J. Olthuis, lecturer, Institute of Christian Studies, Toronto.

It is encouraging to note that such prominent men as Dr. Fitch and Dr. Peters would agree to discuss Christian education with us. It is a sign that our efforts are becoming known to the Canadian public, and especially to our fellow evangelicals, and that they are giving the matter serious thought.

Less encouraging is that, if the opinions we have heard are representative, little direct support can be expected from our fellow evangelicals in our struggle for Christian schools. Space does not permit us to make a comprehensive report on all ideas proposed by the panelists. We shall therefore confine ourselves to the main points.

Dr. Peters stated that public schools as they exist today are the only possibility in a pluralistic

society. Due to the many different religious principles and philosophies held by the Canadian public, all of which have equal rights, a truly Canadian school system has no choice but to concern itself with facts only. However, Dr. Peters agreed that these facts have to be integrated into a system. This integration is to be done by the parents and the church, with the coordinating principle to be in the Christian faith. Especially in the elementary grades, the parents and the church, if they fulfill their duty, should be able to give a Christian perspective to the facts which they learn at school. In the secondary grades it becomes increasingly difficult for the parents and the church to fulfill this task, due to the increasing complexity of the subject matter, and Dr. Peters felt that if the church should be able to afford to provide Christian education it should do so, but only at the secondary and university levels. Dr. Peters stressed, however, that children need a solid integrated basis before they enter a secular university and the world. A simple "Jesus" theology simply does not stand the test. Once a child leaves the protective atmosphere of his home and all of a sudden finds himself confronted with a hostile environment he needs a solid basis to fall back on.

Dr. Fitch went on record as

being opposed to any educational system apart from the public school system as it exists today. The command to institute Christian schools is nowhere to be found in the Bible, and to withdraw our children from public education will tend to instill a "ghetto" mentality. According to Dr. Fitch it is the task of the public schools to provide the facts, to teach biology, poetry, mathematics, history, etc. and the home is where the children should be given their religious education. The home is the citadel of the Christian faith, and the strongest influence in our children's lives are the Christian parents. The home must be truly Christian, and the parents truly praying. If the parents fulfill their duty the children will come through unscathed, and be able to present a positive witness in the environment in which they find themselves.

Dr. Olthuis stated that we should be thankful if children graduate from the public school system unharmed. The public school system, by its very nature, has to be all things to all men. Buddhists, Moslems and Christians, all send their children to the same school system, and all have a right to their own opinions. As a result the system has become increasingly secular, that is, it has cut all relationships with God. However, it is against our Reformed principles to be Christians only on Sunday, and more or less ignore God during the week. Scripture says that God has to be served everywhere. Christ is the focal point where all things cohere. As

a result we cannot send our children to the public schools, which are only allowed to give facts, without being able to explain the meaning of life or give spiritual direction to the students. Christian education does not represent a withdrawal from life. Rather, it is a "huddle before the game," a withdrawal for the sake of intrusion, of witnessing to the world.

During the discussion period a student from York University stated that he was thankful that he had been able to study at Christian schools all his life. We still see through a glass darkly, and Christian schools do not have all the answers, but they give the key to the problem, Jesus Christ. As a result Christian school graduates have more answers when confronted by the secular university, and are able to witness more positively.

Rev. Greydanus closed the discussion with the remark: "We still have a lot of talking to do in the church of Jesus Christ — let's keep it up."

We certainly should.

J. Tjoelker.

Worry does not empty tomorrow of its sorrow, it empties today of its strength.

Corrie Ten Boom

Conversion is the end of the Christian life — but it's the front end!

J. B. Gambrell

OTTAWA REPORT

FINDING A FOREIGN POLICY

by NORMAN CAMPBELL,

Parliamentary Press Gallery.

(Canadian Scene) — The debate on the Trudeau-Sharp foreign policy has been largely muted in the House of Commons this session because of the pressure of other business. But in the upper house, the Senate, there has been a full-scale debate which has highlighted the division in the Liberal ranks over the policy of partial withdrawal from Europe. In the Commons, of course, the issue was highlighted when Perry Ryan, the Liberal MP for Toronto-Spadina, gave the reduction in Canada's NATO forces as one of the reasons he was quitting the Liberal caucus. Mr. Ryan moved across the floor of the Commons and is now the barrier separating NDP and Progressive Conservative backbenchers.

Meanwhile the country awaits a government White Paper on foreign and defence policy in which the views of the government are likely to be set forth at greater length than they have been. However, if the quick retreat from some of the Benson White Paper on Taxation proposals is a guide, then the White Paper will not represent fixed government policy from which there will be no withdrawal.

In the Senate, the Hon. Paul Martin, the Government leader, said it should not be forgotten that Canada, unlike most NATO members, bears a defence burden on two continents. Italy, Norway, Holland, Denmark and France had no troops outside Europe. Hon. Maurice Lamontagne, a Quebec Liberal senator, described himself as spokesman for "a silent minority which can best be described as the left-wing of the Liberal Party." The growing economic and ideological rapprochement between East and West in Europe makes Canada's presence in Europe less vital, he maintained. In addition, the widening gap between Red China and the Soviet Union would likely keep Russia quiet in Europe. The danger of military conflict in

Europe becomes more and more remote, said Mr. Lamontagne.

The Hon. Chesley Carter, a Newfoundland Liberal, deplored the blind faith which Senator Lamontagne and those of his new left had in Soviet Russia's good intentions. He censured Senator Lamontagne for saying Canadian forces are in Europe to defend Europe. They are there, he said, to defend Canada.

Hon. Daniel Lang, Toronto senator who was Liberal campaign chairman in three elections, conceded that at the moment Russia might be preoccupied with China. But he observed, "Soviet moderation has less to do with moral scruples than perception of external danger. The situation could change radically, and Soviet appetites perk up, if any one of a number of possible developments were to occur." Senator Lang listed these possibilities: A relatively short successful assault by Russia on China; a Sino-Soviet accommodation after Mao's death; a change in Soviet leadership; a decisive reduction in preparedness in the west; and a return by the United States to the "fortress America" concept.

By reducing her NATO Force, Canada was making less likely the achievement of her policy of "balanced force reductions as opposed to massive nuclear retaliation."

The Trudeau policy, said Senator Lang, was weakening Canada's to Europe at a time when the assertion of an independent Canadian foreign policy is proclaimed as an objective. But the neglect of European defence to the benefit of a continental defence would put Canada in the U.S. orbit more firmly than ever.

However, no matter what the criticism of NATO policy from within Liberal ranks, there is little possibility of reversal. But the debate may cause a pause for thought when further steps in contracting Canada's commitments are studied.

Applications for passports should be completed carefully

(Canadian Scene) — The much criticized federal passport service is getting ready for another hectic season. But this time it is confident things will be better. Officials predict that the new system should be able to assure that no more than a week will go by between receiving the applications and the new passports being sent out. That is, if only people will learn not to make mistakes in their applications.

To achieve this objective, the passport division of the External Affairs Department has been making changes. Branch offices in Toronto, Montreal and Vancouver, are to be opened in the next few weeks. They will issue passports in emergency situations when there isn't time to send the papers to Ottawa. And more important, the regional staff will check applications before they are sent on, to make sure they are properly completed.

Canada's chief passport officer, W. S. Durdin, says that his office expects to receive 450,000 applications this year, 20 per cent more

than last year. However, says Durdin, that shouldn't present too many problems, if only Canadians would learn to fill in their applications properly.

Thirty per cent of applications are improperly completed and have to be returned. Last year 11 per cent of the applicants failed to submit evidence of citizenship, such as a birth certificate. Many applications were signed by an unacceptable guarantor, even though the list of who is acceptable is on the form. Others have the right guarantor but no signature or address for him. Then there were the more than 8 per cent who didn't enclose the \$10 fee, and another 9 per cent left one or more of the questions unanswered. Finally, more than 12 per cent of the applicants forgot to sign their photographs and more than 7 per cent didn't get their guarantor to do so. Many made several of these errors.

The passport division is in better shape than ever before to handle the big rush — if only, that is, it were not for those mistakes.



MT. NORQUAY CAN TEST THE SKILL OF THE BEST — This towering mountain directly above the town of Banff, Alberta, attracts top skiers from Canada and around the world. Only four miles downtown Banff via a paved road, the area offers everything. It is an expert area, and has built a reputation across North America as just that, and it has one of the steepest slopes in Canada. But it is also a family area where special efforts are made to accommodate family skiers — baby sitters, a special pony tow and special classes for very young children.

TEACHERS WANTED

Sarnia Christian School invites applications for the position of

PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

Vancouver Christian School solicits applications for a

PRINCIPAL-TEACHER

for 1970-71. Also, two additional TEACHERS

are needed: One for grades one and two combination and one for possible four-five combination. Please write to William Weidenaar, Prin., Vancouver Chr. School, 5621 Killarney, Vancouver, B.C.

The Rocky Mtn. House Christian School Society is accepting applications for a

PRINCIPAL and ONE TEACHER

For further information contact J. Belder, R.R. 2, Rocky Mtn. House, Alberta.

Agassiz Christian School needs a

TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

TORONTO, ONT.

Timothy Chr. School will need a

PRINCIPAL and TEACHERS

for the schoolyear 1970/71.

Please send applications stating qualifications and telephone number to Mr. H. Vandeburg, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

STRATHROY, ONT.

The John Calvin Christian School will be in need of

TEACHERS

one for grade 4,
one for grade 5,

to complete its 9-member staff for the school year 1970-71. School has a central resource - gym area. Close to London (U.W.O.). Please send enquiries and applications to the principal, Mr. H. Vandervecht, 48 York St., Strathroy, Ont.

The London Parental Christian School of London, Ontario, cordially invites applications from

TEACHERS

for the primary and intermediate grades for the school year 1970-71. Please send applications stating qualifications to Mr. Wm. Van Wieren, Principal, 202 Clarke Side Rd., London, Ont.

The Calvin Christian School of Victoria, B.C., cordially invites applications from

TEACHERS

for its combined grade one/two to fill the vacancy for 1970-1971. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

Abbotsford Christian School in the beautiful Fraser Valley of B.C. needs

TEACHERS

for the elementary grades in September. Send your inquiries or applications to the principal John Kampman, Box 175, Abbotsford, B.C.

Ladner Christian School is in need of 2 teachers for the school year 1970-71:

1 PRIMARY TEACHER 1 TEACHER for the INTERMEDIATE GRADES

Applicants with the ability to teach Music in all grades preferred. For information contact Mr. John Vanderhoeck, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

RICHMOND, B.C.

christian elementary school

3 primary teachers NEEDED

with music art or ph. ed. training

apply to: mr. g. dykstra, principal, 818 no. 2 rd., richmond.

The Calgary Christian School is accepting letters of inquiry and/or application for the coming school year in

ELEMENTARY, JUNIOR AND SENIOR HIGH

For further information please contact Mr. G. Vanderveen, Principal, 2839 - 49th St. S.W., Calgary 8, Alberta.

SPRINGDALE CHR. SCHOOL SOCIETY needs

TWO TEACHERS

one for the primary and one for the intermediate grades. Please send your application to Mr. Frank Weening, R.R. 2, Newmarket, Ont.

The John Knox Christian School of Woodstock, Ont. will be in need of

TEACHERS

for the coming schoolyear. Send your application or request for information to the principal, R. Vanderploeg, 1045 Parkinson Road, Woodstock, Ont. Phone (519) 539-1492.

The Georgetown District School invites

TEACHERS

to apply to fill the vacancies in the primary and intermediate grades for the school year 1970/71. Please send applications to Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

The Calvinistic Chr. School Society of Wellandport, Ont., invites applications from

TEACHERS

to fill the various vacancies in the primary and intermediate grades for the schoolyear 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

The Wallaceburg & Dresden Chr. School is in need for 2 teachers for 70-71 schoolyear.

ONE FOR GRADES 5 & 6 ONE FOR GRADES 3 & 4

Please send applications to the secr. Mr. Wm. Sluys Jr., R.R. 1, Dresden, Ont.

The Dundas Calvin Christian School needs a

TEACHER

for the primary grades in September 1970. Please send applications, stating qualifications, to Mr. F. Burghgraef, principal, R.R. 4, Dundas, Ont.

ST. CATHARINES

Several teaching positions will be open at the

CALVIN MEMORIAL CHRISTIAN SCHOOL

Teachers are kindly requested to send applications to Mr. John Stronks, principal, 300 Scott St.

WOULD YOU LIKE TO JOIN THE STAFF OF THE

FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?

There will be vacancies in the primary, junior and senior grades. Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

The Canadian Christian School of Jarvis, Ont. invites applications from

TEACHERS

for primary or intermediate grades for the schoolyear 1970/71. Send your applications to Mr. Richard Bouwma, principal, Box 154, Jarvis, Ont.

The ST. THOMAS Ebenezer Christian School Society is in need of a qualified

TEACHER

in grades 3 & 4 for the '70-'71 season. Please send inquiries or applications to Mr. J. Groenenberg (secr.), 98 Park Ave., St. Thomas, Ont.

Calvin Christian School at Clinton, Ont. invites applications for

ONE TEACHER

Grade 2. Please send applications, stating qualifications, to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

THUNDER BAY, ONT. (Fort William)

The Thunder Bay Christian School (6 rooms) will need a

GRADE 6/7 TEACHER

for the school year 1970-71. Please send your application or inquiries to the Principal Mr. R. Schuurman, R.R. # 2, Postal Station F Thunder Bay, Ontario.

Church Announcements

CHR. REF. CHURCH

Called

to New Westminster 1, B.C., Rev. L. Slofstra of Willowdale (Toronto), Ont.

to Ladner 1, B.C., Rev. M. Pool of Houston, B.C.

NEW CANADIAN REFORMED CHURCH AT CHILLIWACK, B.C.

A new Canadian Reformed Church has been instituted in Chilliwack, B.C. The address of the church is: Canadian Reformed Church of Chilliwack, P.O. Box 238, Chilliwack, B.C.

REV. G. ANDRE +

On February 25, Rev. G. Andre suffered a fatal heart attack and died at the age of 74 years. Rev. Andre was with his wife close to his home when the attack occurred. Immediately he was brought to the hospital, but within half an hour he died.

Rev. Andre was one of the first ministers who served immigrant congregations in Canada as home missionary. Many will remember him from his pastorates in Picton/Bloomfield, Ont. (1948), Port Credit, Ont. (1951), Montreal, Que. (1953), Barrie, Ont. (1956) and Halifax, N.S. (1960). In 1960 he retired and moved to Grand Rapids, Mich.

The funeral has taken place on Saturday, February 28, in Grand Rapids, Mich.

"My will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into Paradise, and made Gethsemane the gate of heaven.

The Langley Christian School will be in need of

A TEACHER

for the schoolyear 1970-71. Application forms, salary schedule, and other information will be forwarded upon request. Please, forward all correspondence to the principal, Mr. G. H. Bonekamp, 5423 Brydon Cres., R.R. # 2, Langley, B.C.

THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of KITCHENER-WATERLOO requires for the 1970-71 school year

a TEACHING PRINCIPAL for grades 6, 7, and 8,

a TEACHER for grades 3, 4, and 5,

a TEACHER for grades 1, and 2.

Please send applications to: Mr. G. B. Vandezande, Principal, 11 Laurentian Drive, Kitchener, Ont.

The Willowdale Christian School cordially invites applications from

TEACHERS

for the primary grades. Send your inquiries or application to the principal, Mr. N. Vandooren, 60 Hilda Ave., Willowdale, Ont.

The Trenton Christian School Board invites applications from

TEACHERS

for the primary grades, school year 1970-71. Please send applications to Mr. J. VanderVliet, R.R. 2, CONSECON, Ont.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

will need a

PRINCIPAL

Please send you application stating qualifications and experience to the chairman of the educational committee, Rev. H. Mennega, 241 Stone Church Road East, Hamilton 52, Ont.

Hamilton District Christian High School

needs Teachers for

FRENCH and MATHEMATICS

Other vacancies may occur.

We invite your applications by writing to Mr. P. J. Krosschel, Principal, 28 Athens St., Hamilton 41, Ontario.



T. STEHOUWER (1877-1970)

"I'll never leave this land again," he said, the first morning after his arrival in Pine Grove.

He had awakened early and taken the opportunity while things were still quiet, to scout the area. Having first stood on the heights of what is now Hayhoe Avenue, and then the opposite side now called Waymar Heights, the little man had made up his mind.

The land lay below — rich and black — waiting to be challenged by one honest and hardy enough.

And such he was.

An immigrant at 76 years, he looked a man who had struggled with and overcome many obstacles. His appearance — weather-toughened face, slightly stooped shoulders, and calloused hands — showed

The Education Committee of Calvin Christian School of Hamilton, Ont. solicits applications of grade 3, 4, 6 and 7

TEACHERS

to complete its 15-member staff for the schoolyear 1970/1971. Please request application forms from the principal, Mr. W. Hultink, 547 West 5th St., Hamilton, Ont.

DURHAM CHRISTIAN HIGH SCHOOL

Small, but growing! We're looking for enthusiastic teachers in: ENGLISH, SCIENCE, HISTORY Please write: Mr. W. Bylsma, Principal, Box 238, Bowmanville, Ont.

The Toronto District Christian High School will have an

OPENING

in Phys. Ed. (boys) and/or Geography Departments. Please contact Mr. John E. Top, Principal, Box 527, Woodbridge, Ont.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

invites applications for a

TEACHER

of Modern Languages (French Major) for the school year 1970-71. Please send application including qualifications (transcripts), experience and references to Mr. Wayne Drost, Principal, 243 Tremont Road, London, Ont.

FRASER VALLEY Christian High School

with grades 8-12, invites applications for 1970-71 of qualified teachers in

COMMERCE BIOLOGY (MAJOR OR MINOR) FRENCH MATHEMATICS

Applications, stating qualifications, experience and references, to be sent to: Mr. H. K. Vandezande, Principal, 15353 - 92nd Ave., Surrey, B.C.

that these obstacles lay not in the high-minded things but in the earthy: sowing, planting, watering and reaping.

He soon became a well-known sight around Pine Grove for he could always be seen in the garden tending his plants with love and care. His trade-mark was the wheelbarrow, hoe and rake.

In this environment he thrived. All his life from the flat fields of Western Holland, he had supplied the marketplace of Rotterdam, even England at times, with choice lettuce, beans, and cauliflower. He worked the land with a few simple handtools and that special knowledge peculiar to every market gardener.

Such was his struggle: a man against the earth.

In this kind of life he soon found that a man who plants and waters is that and nothing more; and that beyond these acts, God gives the increase. In other words, a man does have limitations, and

the sooner he acknowledges this, the sooner he finds happiness.

It seems that this wisdom gave 'Opa', as he was affectionately called by his family and acquaintances, the patience and strength to find peace in the loss of three of his eleven children, even his wife twenty-six years ago, and his youngest son two years ago.

Opa was a man of a few words but much wisdom — the product of an age which made men not of much speaking but of sound actions.

Opa has been a resident of Pine Grove and lately of Woodbridge where he stayed with his daughter, Mrs. A. Olivier. He was the oldest member of the Woodbridge Christian Reformed Church.

He is survived by seven children, four living in Rotterdam, Holland, and three in the Toronto area: Mrs. A. Olivier of Woodbridge, Mr. P. Stehouwer of Pine Grove, and Mr. J. Stehouwer of Agincourt — twenty grandchildren, and thirteen great-grandchildren.

R.B.I. Mexico Summer Session

The Reformed Bible Institute, educating young men and women for vocations in evangelism and missions, is accepting applications for its third Mexico Summer Training Session. "STS" began in 1968 with 22 participants and last year there were 54 college students, teachers, and nurses in the program.

RBI/STS is a program of practical missionary orientation which complements courses offered during regular semesters — such as Spanish, Latin American History, personal evangelism, and missions. However, enrolment in STS is open to students from all colleges and universities.

Christian young people with a keen interest in making Christ known to others are sought for participation in STS. May 30 is the reporting date at Centro Chula Vista, Cuernavaca, Mexico, for four weeks of intensive Spanish

study. July field assignments with Mexican pastors and missionaries continue until STS 1970 closing date, July 31.

The number of applicants accepted will be determined largely by the number of field assignments that will be available. Interested students, teachers, and nurses should write immediately to RBI/STS, 1869 Robinson Road, Grand Rapids, Michigan 49506 (telephone 616-458-6065), before the March 25 application deadline. STS enrollees may pay costs individually or request support from their churches.

WORLD BOOK!

World Book for the older ones and Childcraft for the younger ones will give you a very good library at home. G. Vander Kooy, 561 Mohawk Rd. W., Hamilton 44, Ont. Phone 389-9797.

BOOKNOOK

G. VISEE — Verstaat Kuitert wat hij leest?	1.75
Prof. Van Riessen — Verschuivingen in het Gereformeerde leven	0.95
Dr. P. J. Huyser — Verwordingsproces in de Gereformeerde kerken	1.95
Dr. W. Aalders — In verzet tegen de tijd (protest tegen de verwereldlijking van God)	3.40
— Schepping en geschiedenis	3.25
Dr. G. T. Rothuizen — Aristocratisch Christendom	10.50
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Peak season: departure June 5 - July 5 and July 31 - August 23, '70	\$431.00

based on groups of 40.

Departure every other Friday, starting March 13, 1970, returning on Monday after 3 week-ends.

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GRACE IN NATURE

During this time of the year, more than at any other time, we watch as nature around us awakens from its winter sleep. It happens every year and yet it is always new when the first robins jump in the front and back yards, when the grass turns from brown to green, when the branches of the trees grow bigger and finally burst into new fresh green. You have to be a sad pessimist if you do not feel the inspiration of spring and if you do not experience the grace of God in nature.

There is something marvelous in nature that should not escape us. Take, for instance, the Pacific Golden Plover. It is but a very small bird, but it migrates some two thousand miles. In the winter it is in Hawaii and in the summer it makes its home in Alaska. It takes its two thousand mile trip over the ocean, so that it cannot orientate itself at any point along the shore. Moreover, the older birds do not teach the younger ones how to make the trip. The parents leave the nest a few weeks before the younger ones start out for the journey.

Or take the marvelous happening in the bee hive. The temperature inside the bee hive is constantly at 94 degrees Fahrenheit. Outside it may be 100 degrees or 60 degrees, however, inside it always remains 94 degrees. No one ever taught the bees what air conditioning is. Yet they know it.

The lens of the eye is such a masterpiece that it is constantly tried to imitate it for photography. The eye has a very sensitive light meter which adjusts itself to the light immediately. Moreover, it has a very wide lens, so that it can absorb things over a wide distance all at once.

The heart is a wonder in itself. It operates an average of 70 years, pumping daily 100,000 times, without any lubrication or without any repair.

Many more things could be mentioned, in which nature shows clearly the glory of the Creator.

There is more to ponder about than only deep problems of life. The so-called little things in nature speak a language all by itself. By mentioning these things we find ourselves in good company. Did not Jesus Himself draw attention to these things when He talked about the "birds flying around," the "wild flowers" and the "wild grass" (Matthew 6). Did not He ask us to see these things around us?

Yes, He did. Only He added one more thing to it. "Give first place to His (your Father's) Kingdom." (Good News for Modern Man.) That is also so much as to say: Notice the beauty of the creation around you. However, do not bypass the Creator of it all, but acknowledge His grace in it.

D.F.

PATRICIA YOUNG SAYS . . .

When the Vancouver Sun of January 21st, 1970 carried a full page interview with one of the youthful leaders of the new pro-Chinese Communist Party of Canada, in which he claimed that the violent overthrow of the Canadian Government would take place around 1972, the Press and public appeared to laugh off the story as immature bombast — despite the highly organized, well-financed nature of the movement.

Having been through the coarse myself during a stormy youth and association with an avant garde literary circle, I was inclined to do the same thing until a July 1st, 1969 directory of Communist Parties throughout the world came to my attention, and as originally put out by Pravda of March 4th and May 15th, 1969. In it, a fine distinction is made as to how many are pro-Moscow, how many pro-Chinese or simply "neutral" — meaning that they took no particular side in the so-called Moscow-Peking struggle, although their basic ideology was the same.

Lambert Huizingh

Accredited Public
Accountant and Auditor
Commissioner for taking
Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

Basically, the Communist Party exists in 99 countries — 85 of them in the free world (including Canada and the U.S.A.). An estimated 22,665,500 are pro-Soviet and 21,368,400 are pro-Chinese.

Of the 3,102,500 members in the 85 countries in the free world, more than half are in Italy — with half of these being pro-Chinese. Red China has an estimated 21 million members (out of an estimated population of 600 million!); Australia has some 5,000 members; Canada 3,500 and the U.S.A. 13,000 members (2,500 of them said to be pro-Peking Negroes while accepting Soviet funds).

France, one of the world's most affluent nations, also has one of the largest Communist Parties — about 300,000 members. Britain's membership is 32,562; Greece 28,000; Israel 1,600; Japan 250,000; Sweden 20,000; India about 60,000; and the United Arab Republic 2,000 members. In South Vietnam, the Popular Revolutionary Party (which makes up the NLF) has an estimated 40,000 members.

Listed separately by Pravda October 25, 1969 and Tass October 30, 1969 are the largely non-membership communists and fellow travellers who run Peace Movements, Youth and Student Fronts, Friendship Associations, Trade Unions, Journalist and Lawyers Guilds. So what's funny about a young communist announcing when the Canadian Government is to be overthrown? Nothing except the way in which an apathetic public chose to ignore the threat.

CREED OR CHAOS

by DOROTHY SAYERS (*)

"Christianity," says this colorful writer of detective stories and astute Christian apologist, "is the most exciting drama that ever staggered the imagination of man."

It is worse than useless for Christians to talk about their importance of Christian morality, unless they are prepared to take their stand upon the fundamentals of Christian theology. It is a lie to say that dogma does not matter; it matters enormously. It is fatal to let people suppose that Christianity is only a mode of feeling; it is vitally necessary to insist that it is first and foremost a rational explanation of the universe. It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple and consoling kind; it is, on the contrary, a hard, tough, exacting, and complex doctrine, steeped in a drastic and uncompromising realism. And it is fatal to imagine that everybody knows quite well what Christianity is and needs only a little encouragement to practise it. The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the person of Jesus Christ. If you think I am exaggerating, ask the Army chaplains. Apart from a possible one per cent of intelligent and instructed Christians, there are three kinds of people we have to deal with. There are the frank and open heathen, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted mythological nonsense. There are the ignorant Christians, who combine a mild gentle-Jesus sentimentality with vaguely humanistic ethics — most of these are Arian heretics. Finally, there are the more or less instructed church-goers, who know all the arguments about divorce and auricular confession and communion in two kinds, but are about as well equipped to do battle on fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a pea-shooter facing a fan-fire of machine-guns. Theologically, this country is at present in a state of utter chaos, established in the name of religious toleration, and rapidly degenerating into the flight from reason and the death of hope. We are not happy in this condition and there are signs of a very great eagerness, especially among the younger people, to find a creed to which they can give wholehearted adherence.

This is the Church's opportunity, if she chooses to take it. So far as the people's readiness to listen

*) Dorothy Sayers, perhaps best known throughout the world as the creator of Lord Peter Wimsey, was born in Oxford in 1893. In addition to having been an accomplished writer of detective fiction, Miss Sayers was the author of drama, a radio play, translations of Dante, and a large number of essays. It is in her essays that Dorothy Sayers established her reputation as an articulate student and persuasive critic of Western culture, and it is in this capacity that she appears in the book from which this article was taken, *Christian Letters to a Post-Christian World* (Wm. B. Eerdmans, 1969, Grand Rapids, Michigan.)

ago.

It was exciting because many books dealing with Flemish and Dutch art make reference to Friedlander's major work, which was published in German. But since copies are difficult to get on this side of the Atlantic, it wasn't until this new English edition that I was able to find out what Friedlander was all about.

goes, she has not been in so strong a position for at least two centuries. The rival philosophies of humanism, enlightened self-interest, and mechanical progress have broken down badly; the antagonism of science has proved to be far more apparent than real, and the happy-go-lucky doctrine of laissez-faire is completely discredited. But no good whatever will be done by a retreat into personal piety or by mere exhortation to a "recall to prayer." The thing that is in danger is the whole structure of society, and it is necessary to persuade thinking men and women of the vital and intimate connection between the structure of society and the theological doctrines of Christianity.

The task is not made easier by the obstinate refusal of a great body of nominal Christians, both lay and clerical, to face the theological question. "Take away theology and give us some nice religion" has been popular slogan for so long that we apt to accept it, without inquiring whether religion without theology has any meaning. And however unpopular I may make myself I shall and will affirm that the reason why the Churches are discredited today is not that they are too bigoted about theology, but that they have run away from theology.

I should like to do two things. First, to point out that if we really want a Christian society we must teach Christianity, and that it is absolutely impossible to teach Christianity without teaching Christian dogma. Secondly, to put before you a list of half a dozen

or so main doctrinal points which the world most especially needs to have drummed into its ears at this moment — doctrines forgotten or misinterpreted, but which (if they are true as the Church maintains them to be) are cornerstones in that rational structure of human society which is the alternative to world chaos.

I will begin with this matter of the inevitability of dogma, if Christianity is to be anything more than a little mild wishful-thinking about ethical behaviour.

Writing in *The Spectator*, Dr. Selbie, former Principal of Mansfield College, discussed the subject of "The Army and the Churches." In the course of this article there occurs a passage that exposes the root-cause of the failure of the Churches to influence the life of the common people.

... the rise of the new dogmatism (he says) whether in its Calvinist or Thomist form, constitutes a fresh and serious threat to Christian unity. The tragedy is that all this, however interesting to theologians, is hopelessly irrelevant to the life and thought of the average man, who is more puzzled than ever by the disunion of the Churches, and by the theological and ecclesiastical differences on which it is based.

Now I am perfectly ready to agree that disputes between the Churches constitute a menace to Christendom. And I will admit that I am not quite sure what is meant by "the new dogmatism"; it might, I suppose, mean the appearance of new dogmas among the followers of St. Thomas and Calvin respec-

tively. But I rather fancy it means a fresh attention to, and reassertion of, old dogma, and that when Dr. Selbie says that "all this" is irrelevant to the life and thought of the average man, he is deliberately saying that Christian dogma, as such, is irrelevant.

But if Christian dogma is irrelevant to life, to what, in Heaven's name, is it relevant? — since religious dogma is in fact nothing but a statement of doctrines concerning the nature of life and the universe. If Christian ministers really believe it is only an intellectual game for theologians and has no bearing upon human life, it is no wonder that their congregations are ignorant, bored, and bewildered. And indeed, in the very next paragraph, Dr. Selbie recognizes the relation of Christian dogma to life:

... peace can only come about through a practical application of Christian principles and values. But this must have behind it something more than a reaction against that Pagan Humanism which has been found wanting.

The "something more" is dogma, and cannot be anything else, for between Humanism and Christianity and Paganism and Theism there is no distinction whatever except a distinction of dogma. That you cannot have Christian principles without Christ is becoming increasingly clear, because their validity as principles depends on Christ's authority; and as we have seen, the Totalitarian States, having ceased to believe in Christ's authority, are logically quite justified in repudiating Christian principles. If "the average man" is required to "believe in Christ" and accept His authority for "Christian principles," it is surely relevant to inquire who or what Christ is, and why His authority should be accepted. But the question, "What think ye of Christ?" lands the average man at once in the very knottiest kind of dogmatic

(Continued on page 10)

FROM THE BOOKSHELF

GEERTGEN TOT SINT JANS AND JEROME BOSCH.

by Max J. Friedlander,

A Praeger publication, Burns & MacEachern Limited, Don Mills, Ont.

(This is the fifth volume of a 14-volume series on Early Netherlandish Painting, originally published between 1924 and 1937 and now reprinted in a new edition.)

It has been an exciting experience to read Friedlander's book and admire the many plates that illustrate this volume on three artists who worked five centuries ago.

It was exciting because many books dealing with Flemish and Dutch art make reference to Friedlander's major work, which was published in German. But since copies are difficult to get on this side of the Atlantic, it wasn't until this new English edition that I was able to find out what Friedlander was all about.

The series covers a hundred and fifty years of painting in the Netherlands, starting in 1400. It was during this time that the Middle Ages came to an end and a whole new era began: the Renaissance. In studying the work of the artists of the Lowlands during the period we can see this change very clearly. Most art historians claim that this new age started in Italy and eventually spread to other parts of Europe. They say that outside influences caused the dramatic changes in Dutch and Flemish art.

Friedlander, and with him several other historians, does not agree. He looks at the 15th century as a period in which the Middle Ages reached its peak in the art of Flanders, Holland and Brabant. He also claims that this art was a typical expression of the Lowlands and laid the groundwork for the Golden Age of Dutch painting two centuries later.

In this latest volume of the new Friedlander series, we learn about the work of three artists: Geertgen tot Sint Jans (who worked in



CHRIST TAKEN CAPTIVE

(Fine Art Gallery of San Diego)

Haarlem), Jerome Bosch (known to most art students as Hieronymus Bosch, of 's Hertogenbosch) and an unknown artist, who lived in Delft and is referred to as "The Master of the Virgin among Virgins", after his best-known work. One only has to look at the work produced before the 15th century to realize how modern these painters were.

Geertgen, like many Haarlem painters after him, excelled in landscapes that provide the backdrop for his religious paintings. To most of us his portraits seem crude, but the Dutch have never idealized the human form and Geertgen's genius can be found in other areas: especially in the way he created light effects and facial expressions that are truly outstanding for his time. Geertgen's work radiated a simple faith, and a poetic expression that can only come from someone who lives in harmony with his Maker and his world.

At about the same time that Geertgen worked in Haarlem, another artist lived in Delft, producing work of a very personal and dramatic nature. Although his work is easily recognizable, none of it is signed and it has taken some real "detective work" to piece together the details of the life of his mater whose figures are so powerfully expressive.

Jerome Bosch is certainly the best-known of the trio, although the meaning of much of his work remains a riddle. His painting re-

minds me of science fiction, the unnatural environment of other worlds, in which monsters and demons outnumber angels. There are records of many commissions that Bosch painted for patrons in Brabant and Antwerp. But today few of these are still in existence. In temperament Bosch must have been the exact opposite of Geertgen. Bosch painted commentaries on sin and human folly. His panels seem filled with all kinds of creatures that are often more animal-like than human. When he doesn't paint moral commentaries on the sins of mankind, but portrays Biblical scenes, he still can't resist making caricatures of the adversaries of Christ, such as the Sanhedrin, the Pharisees and the soldiers who captured him. (see illustration)

It is difficult to do justice to a large book with a detailed text and 135 pages of reproductions, in this short review. I am tempted to quote or to describe an illustration but it wouldn't give the flavor of the work. Friedlander's book is not a "popular introduction to art". His work is technical in its attempt to provide as much information about each artist as is possible, describing his life, his style, a catalogue of all known works and the artist's life view. To someone who has been bitten by the art bug, volume five of Early Netherlandish Painting will provide countless hours of fascinating study and enjoyment.

John Knight.

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VAN ANDERE DRUKPERSSEN

Recht op verontrusting

De heer N. Baas, die vroeger als straatprediker op het Amstelveld in Amsterdam zoveel hoorders trok, verdient ook te worden beluisterd — hoe men ook staat tegenover de z.g. nieuwe theologie — als hij in "Waarheid en Eenheid" over bovenstaand onderwerp het volgende ten beste geeft:

"Onze gereformeerde kerken verkeren in de ernstigste crisis, die ooit haar bestaan bedreigd heeft. De kandelelaar, die gestraald heeft op de boerendelen en in de turfpramen der Afscheiding en in de lokalen der dolerenden dreigt van ons weggenomen te worden. Wij wippen met grandioze lenigheid over kerkmuren en over onze confessie heen. Het is de confrontatie met de moderne wetenschap, die ons belijden verwaterd en ons geloof verzwakt. Ik wil hierbij enige kanttekeningen maken.

Wij kennen God op tweeërlei wijze, namelijk uit de natuur en uit de schriftuur. Onze vadersen plachten te zeggen, dat wij de bril der Heilige Schrift nodig hebben om de openbaring in de natuur te verstaan. Tegenwoordig keert men deze orde om, wij zouden met de bril der biologie op de Heilige Schrift moeten gaan lezen. Nu is de natuurwetenschap en de biologie in het bijzonder een wijze, waarop wij de openbaring Gods in de natuur trachten te verstaan. Wij moeten deze tak van wetenschap met alle ernst beoefenen. Als iemand als prof. Lever over die openbaring Gods in de natuur spreekt, is wat hij zegt sympathiek, leerzaam en God-verheerlijkend. Als hij echter spreekt van wat een miljoen jaar of miljoenen jaren geleden heeft plaatsgehad, dan spreekt hij van zaken, die noch door empirie noch door historie zijn vast te stellen. Hij maakt dan namelijk op zeer vrijmoedige wijze gebruik van een niet-biologisch gegeven, namelijk de tijd. Ik weet wel, dat hij hierbij

uitgaat van vondsten, die in de aardlagen zijn gevonden, waarbij ik minder waarde hecht aan de enkele botjes van mijn zogenaamde voorouders dan wel aan de gebruiksvoorwerpen en rotstekeningen, die men heeft opgegraven en ontdekt. Maar wie kan het tempo schatten, waarin de verschillende tijdperken in de natuur en waarin de cultuurs elkaar zijn opgevolgd? Het scheppingsverhaal in Genesis 1 laat ons daarin alle ruimte. De aarde was woest en ledig. Hoe lang? En hoelang waren de scheppingsdagen, noemde God niet het licht dag en de duisternis nacht? Vergelijk een dag in de zomer met een dag in de winter of een pooldag en een poolnacht met de dagen en nachten, die wij kennen. En hoelang heeft de Staat der Rechtheid geduurd? Voorts kunnen wij aannemen dat tussen Seth en Sem, alsmede tussen Sem en Abraham grote tijdvakken liggen, waaruit de Bijbel slechts enkele hoofdpersonen en hoofdzaken noemt. Goed, ik geef u toe, de geslachtsregisters baren ons moeilijkheden, maar zou de Here niet dergelijke kleine kruisjes voor de uitlegger hebben geplaatst om de echtheid van zijn geloof in de Goddelijke Openbaring te beproeven?

Hoe majestueus is het scheppingsverhaal in Genesis 1. Daar eerst de directe schepping: God zeide en daar was! Vervolgens de indirecte schepping: de aarde bringe voort. God is dan in verbond getreden met de natuur. Dat geldt van alle geboorte en van alle gedierte. Maar als het om de schepping van de mens gaat, lees ik niet: de aarde bringe voort; maar ik lees: "God zeide: 'Laat ons mensen maken naar ons beeld en naar onze gelijkenis.'" Wat stelden Lever en Kuitert daarvoor in de plaats? Dit: "En de zoogdieren hebben gefongd". Dan blijven er nog wel vragen over. In een televisie-uitbeelding zag ik de reusachtige praehistorische dieren en

daarboven een paar blote mensen, moest een oompje hebben, die wat wandelend tussen de bomen. Hoe zou een weerloze figuur als de mens is, zonder horens, slagstanden en klauwen, zich ooit hebben kunnen handhaven tegenover deze wezens? Maar de mens is geen zoogdier, dat zijn voorpoten in de broekzak steekt. De mens is geschapen naar Gods evenbeeld in ware kennis, gerechtigheid en heiligheid. De Here sloot met hem het Verbond der werken. Hij gaf hem een eeuwige bestemming, maar bedreigde hem ook met een eeuwige dood. Zo handelt men niet met een zoogdier. "Maar als hij in ere was, zo heeft hij het niet verstaan noch zijn uitnemendheid erkend" (Geloofsbelijdenis artikel 14).

Volledigheidshalve zij opgemerkt, dat de woorden van Genesis 1 niet uitsluiten, dat er meerdere mensen tegelijk geschapen werden. Dat zou enkele dingen gemakkelijker verklaarbaar maken als bijv. Kains vrouw en de rasverschillen. Maar het zou grotere moeilijkheden oproepen als de zondeval en de toerekening van schuld. In Genesis 2 tot 4 lezen wij dan ook alleen van Adam en Eva en van Kain en Abel. En deze personen vinden wij in het Nieuwe Testament terug. Jezus sprak over het bloed van de rechtvaardige Abel en Paulus over Adams val, ja zelfs van de slang, die Eva door haar arglistigheid bedrogen heeft. "Wij moeten van Adam en Eva af," moet Kuitert gezegd hebben. Ja, daar is de zondaar alle eeuwen door mee bezig geweest. Weg met de erfschuld en de erfsmet! Maar het aan zijn zondeschuld ontdekt gemoed belijdt met David:

't Is niet alleen dit kwaad, dat roept om straf,
Neen, 'k ben in ongerechtigheid geboren.
Mijn zonde maakt mij 't voorwerp van uw toren,
Reeds van het uur van mijn ontvang'nis af.

De keurvorst van Pruisen, Frederik de Grote, was een spotter en vrijgeest. Eens incognito wandelend in Berlijn vroeg hij een voorbijganger om vuur. Deze, een jongeman, greep zijn tondeldoos, sloeg vuur en zei: "Klets - klats! dat brandt!" De keurvorst had schik in de resolute jongen en bleef in zijn gezelschap voortwandelen. De jongeman vertelde dat hij een theologisch kandidaat was, maar weinig hoop had spoedig een gemeente te kunnen dienen. Hij had namelijk geen relaties, je

gendeel, zij weerde het allemaal ten sterkste af.

Maar, diep in zijn hart weet hij ook wel, dat er ook nog een andere reden is, waarom hij dat afwerende meisje altijd weer opzoekt. Hij wil het zichzelf bijna niet bekennen, maar als hij eerlijk tegenover zichzelf is, weet hij het wel: hij houdt van dat vaak harde, maar op de een of andere manier toch zo aantrekkelijke kind. Dit weten verward Willem Blomhuis. Want hij weet het heel zeker, als dat soms zo wild uitvarende kind blijft zoals ze nu is, dan kan het nooit, nooit wat tussen hen worden. Hij weet trouwens niet eens of ze ook maar het minste voor hem voelt. En nu dit briefje . . .

Is het over het schoolreisje of is het werkelijk over Nel Schoorland . . . ? Als ze daarover beginnen, wat moet hij dan zeggen . . . ?

Willem legt het papiertje opzij. Maar eens afwachten. Het zal wel over één van de leerlingen gaan of zo iets.

Als hij bij de school komt, brandt reeds het licht. De verlaten gang met een vergeten muts aan de kapstok, lijkt hem nu heel anders dan overdag. Hij klopt op de deur van de bestuurskamer. Op het "binnen" stapt hij het lokaal in. Daar zit het bestuur. Vier man en het hoofd der school. Hulsman in de leuningstoel met de voorzittershamer in zijn hand . . .

"Goedenavond," groet Willem.

"'n Avond, goa maar zitten . . ."

Willem zit. De bestuursleden kijken wat langs hem heen.

Hulsman, een stevige boer met een rond gezicht, vermant zich en begint: "Ja meester, wij hadden u gevraagd hier te komen . . . omdat . . . nou ja, men hoort wel eens wat. En een onderwijzer aan een christelijke dorpschool woont in een glazen huis . . . En nu praat men erover, dat u nogal vaak bij Nel Schoorland op bezoek gaat. En dat kwam ons vreemd voor . . ."

Willem voelt zich warm worden. Waar bemoeien ze zich mee . . . ?

"O ja?" zegt hij.

"Ja, daar heeft de voorzitter gelijk aan," begint Harm Tolman: "wij willen u natuurlijk niet aan banden leggen. Maar wij weten

niet, of het u bekend is, dat Nel niets van de godsdienst wil weten. O ja, u zult dat zeker wel gemerkt hebben. Nel steekt dat niet onder stoelen of banken. En daarom, wij meenden u voor deze omgang te moeten waarschuwen . . . en daarom . . .

Tolman raakt even van zijn stuk. Moet hij de kat de bel nu aanbinden? Hoort de voorzitter dat niet te doen? Afijn, hij heeft nu eenmaal het woord genomen . . .

"En daarom, wij als bestuursleden, zeiden tegen elkaar, als onze meester het bij Nel zoekt, als dat verkering moet worden, om het nu maar duidelijk te zeggen . . . dan moeten wij hem toch waarschuwen. Want wij kunnen niet begrijpen, dat een christenonderwijzer een vrouw zou zoeken, die van het geloof waaruit hijzelf leeft niets moet hebben."

Het hoofd van de school, een nog jonge man, kijkt Willem een beetje verlegen aan. Hij gaat alle dagen met hem om, maar heeft hier nog nooit over durven spreken.

"Je begrijpt, het is met de beste bedoelingen," zegt hij.

Ja, Willem Blomhuis begrijpt . . . Of begrijpt hij het niet? Zeker, hij kan deze mannen goed begrijpen. Hij neemt het ze ook niet kwalijk. Hijzelf zou ook niet graag een onderwijzer aan zijn school hebben, die een vrouw zou zoeken die fel tegen het geloof ingaat . . . Maar, is dat waar, wat Tolman zo plomverloren zegt? Gaat hij daarom naar Nel Schoorland? Misschien wel. Maar daar is nog nooit een woord tussen hen over gesproken . . . Hun gesprekken waren heel anders. Maar, als hij eerlijk is: hij hoopt zo dat God dit meisje terug zal brengen naar het geloof, waarin ze werd opgevoed, waarin ze werd gedoopt . . . doch ook hierom, omdat als dat niet gebeurt er niets kan komen van al zijn schone dromen . . .

Nee, hij kan moeilijk deze mannen iets kwalijk nemen . . . Maar hij kan geen antwoord geven, dat helemaal waar is. Hij weet immers niet eens of die Nel iets voor hem voelt. Misschien denkt ze wel nooit anders aan die schoolmeester die geregeld aankomt, en met wie zij het nooit eens is . . .

Hij zit er maar wat verloren bij. Het is pijnlijk stil in het lokaal. De bestuursleden vragen zich af: wat is er met de jonge meester?

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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 28

Onderwijzer Willem Blomhuis leest het briefje dat zijn hospita hem heeft gegeven. "Een jongen van Hulsman heeft het bezorgd," zei ze erbij.

Het briefje is zeer kort:

Mijnheer,

Zou u vanavond om acht uur op de vergadering van het schoolbestuur willen komen? Deze vergadering wordt gehouden in de school.

Namens het Bestuur, J. Hulsman.

Willem zit met het briefje in zijn hand. Wat zou dat te betekenen hebben? Het hoofd van de school heeft er met geen woord over gerept, en die woont toch de bestuursvergaderingen altijd bij. Wat willen die mensen van hem? Hebben ze iets op zijn onderwijs aan te merken? Dat zou kunnen, natuurlijk. Of is er iets anders? Willem vreest dat het iets anders zal zijn. It het bestuur ermee op de hoogte, dat hij nu al een paar keer bij Nel Schoorland op bezoek is geweest, en is het bestuur het daar misschien niet mee eens? Er rijst een sterke wrevel in zijn hart als hij denkt, dat het dat zou kunnen zijn.

Ja, hij is er teruggekomen, bij dat mooie, donkere meisje in het kleine boerderijtje bij haar oude grootmoeder. Waarom wordt hij er altijd weer naar toe getrokken? Hij houdt zich voor dat het is omdat hij met dat meisje wil praten over het geloof. Helemaal gelogen of verzonnen is dat ook niet. Dat zit er wel mee achter. In hun gesprekken kwam het altijd weer op het geloof. Hoe zij het ook afweerde, hij is er altijd weer over begonnen. Maar met hoeveel overtuiging hij ook sprak, het heeft tot hiertoe weinig geholpen. Inte-

Met moeite brengt Willem eruit: "Heren, ik begrijp wel zo ongeveer wat u bedoelt. Maar als u bang bent, dat ik mijn hart aan Nel Schoorland heb verloren, dan maakt u zich zorgen om niets . . ."

Als hij het zegt, voelt hij de leugen in die woorden. Maar wat moet hij? Kan hij zeggen: Ik ben gek op dat zwarte kind, ik denk altijd aan haar en wilde zo graag dat ze ook van mij hield, terwijl hij niet eens weet of ze hem het aankijken wel waard vindt? Nee, dat gaat niet . . . en dus: "Deze winter, toen ik naar Alderhof was geweest omdat Koentje ziek was, ben ik verdwaald in dat bos. Toen heb ik bij Nel de weg gevraagd. En verder ben ik daar later wel vaker geweest. Wij praten dan samen, maar wij zijn het nooit eens. Maar van wat u denkt, is ook geen sprake . . ."

Het hoofd wil nu ook wat zeggen: "Ik heb die praatjes ook nooit ernstig genomen, Blomhuis, maar ja, tjonge, je bent jong, en . . ."

En het is een knap meisje, vult Willem voor zichzelf aan. Ja, ja, dat weet hij wel. Voorzitter Hulsman is gerustgesteld.

"Ik hoop niet, dat u het ons kwalijk neemt, meester," zegt hij, "maar wij meenden hier toch eens over te moeten spreken. Nu het blijkt dat u daar alleen maar komt om met Nel wat te bomen, hebben wij daar helemaal geen bezwaar tegen. Het is jammer, dat het zo gelopen is met het kind."

Tolman strijkt even met de hand over zijn voorhoofd: "Als ik dat zo naga, hebben wij daar misschien allemaal wel schuld aan. U weet misschien wel, dat niemand haar vader ooit heeft gekend. Haar moeder heeft daar nooit een woord over los gelaten . . . En hoe gaat het dan, kinderen zijn nu eenmaal wreed. Ze wisten wel niets, maar toch was er iets geheim om Nel heen en dan wordt zo'n kind vaak geplaagd. Ik weet niet of het daarvan komt, dat ze zo agressief is geworden. Maar een mens heeft zo zijn gedachten. Meester, bedankt dat u gekomen bent . . ."

Willem staat op. Hij geeft vlug de bestuursleden een hand, en haast zich naar buiten.

Hij loopt zonder doel het dorp uit. Heeft hij eerlijk geantwoord? Ja, hij kon niet anders dan hij gedaan heeft. Maar hij wilde zo graag, dat het anders was geweest . . .

(Wordt vervolgd)



THE WORLD AROUND US

Chile

Reform is no easy matter in any country. But in a country where the economic system has been organized to defend the goods of the privileged, where the political system is geared to producing compromises rather than solutions, and where the social system displays hierarchy and continuity rather than change and equality, reform may seem an impossibility. When, in addition to this the reform is to be undertaken by a moderate center party, itself somewhat divided, and besieged from three sides, first by the most powerful Communist party in South America, then by a disorganized but revolutionary Socialist party, and finally on the right by a strong movement fusing the appeals of capitalism and paternalism, it may well be too much to expect to hope for any reform.

This, in broad outlines, are the difficulties facing the Christian Democrat party in Chile. And there are other difficulties: two years ago a great drought wrecked agriculture, last year there was a minor mutiny in one of the army detachments, and finally the government has made such lavish promises that many of the peasants are now angry that the government has not fulfilled its commitments. To bring about basic changes in a society is difficult enough, but the Christian Democrats want to bring this about in a rather unusual manner for Latin America — through participatory democracy.

When President Eduardo Frei Montalva took over in 1964, Chile was in an economic slump, and the previous government was unpopular because of its economic policies. The new government was able to expand the economy rapidly, and this, coupled with strict price controls and very high copper prices (copper is the major export for the country and brings in most of the foreign exchange), produced growth without increasing inflation. But when the economy returned to more normal levels, and when the planning process was unable to cope with the strain, the inflationary cycle started again. In 1966 it increased to about 17 per cent, and last year it was close to 40 per cent. The government does not really have a plan to combat this evil, and since an election is to take place this September, it is unlikely that the ruling politicians will be willing to enforce strong restrictions.

Although there is an inflation, unemployment in Santiago, the capital, was up to 7.1 per cent in June 1969, compared with 5.9 per cent a year earlier. The severe drought in 1968 cost millions of dollars in agriculture, and reduced copper production because the shortage of water limited that available for generating electricity and cooling the copper. By early 1969, industrial production was only one per cent greater than the previous year, while the growth rate for the whole economy in 1968 was only 2.1 per cent. Considering that the population increased by 2.4 per cent that year, the country moved backwards rather than forwards.

If this is a black picture, it should be pointed out that the government has tried, sincerely, to bring about much needed reforms. In education, there has been a great expansion, and there has also been a massive drive to provide low-cost housing. The agrarian reform has run into difficulties; by the end of 1968 more than two million hectares of land had been expropriated, but a great deal of this land was marginal in quality. Only 404 marginal collectives have been set up (which is the transitional period to individual ownership), settling 14,594 families, while 994 families have been settled directly.

SPRING AND 20

Broken blisters of black, swift-running water pockmark the dying ice of Buck River. Nearly faded prints of moose, dogs and children criss-cross the thin layer of tired, decrepit snow. Winter has been mild, this year, and has not built up for itself, as on so many previous occasions, a hard, thick layer of frost extending to many feet below the earth's surface. This year the armor is thin, and the sun's darts, though tiny and fragile as yet, are penetratingly powerful nevertheless. It won't be long, now, before the last vestiges of spring will melt away before the rejuvenating aphrodisiac of frivolously blown mountain air fraught with promises of sunshine and spring.

All of the Bulkley Valley seems to be lying waiting, still dormant. Morive mountain is still hidden by many feet of snow, and the mornings are still icy cold. Yet Harry Davis mountain, much smaller than Morice, his mighty brother, is already beginning to show patches of blacks and greys. Yes, spring is in the air, and Buck River groans anticipatively in pain of oncoming labour, making ready to give birth to the black, cold masses that eddy and whirl beneath her marred surface. Before long she will shed her frosty smile in exchange for a total, final spasm of roaring laughter, and release her struggling, churning load into the already distended form of her big sister, the Bulkley River. Soon, now, her waters will rush past borders suddenly gone low, sunk in despair before the

ravages of spring gone wild: spring break-up. And then there are twenty men. Twenty men who find it difficult to fully enjoy and partake of this annual spectacle of spring.

For many, many years the main employer in town has been the Bulkley River Lumber Company, with the Christian Labour Association of Canada as bargaining agent. Last year, however, this firm was taken over by the huge Bulkley Valley Industries, and it wasn't long after this that representatives of the I.W.A., smelling big money, moved into town in a move to oust the C.L.A.C. and to replace it by their own union. Methodically and persistently they went about their task of gaining members. They cajoled, wheedled and short of actual harassment did everything in their power to gain their end, and within a short while this real struggle took on aspects that more properly belonged to the realms of the unreal. To give just one example: Mr. Antonides, western representative for the C.L.A.C., visited me on several occasions. On many of these visits he followed

wasn't too long before they had scared a majority of workers into submitting to the I.W.A. pressure and so became the bargaining agent for the workers. And now the giant athlete foot of a powerful hungry I.W.A. is ready to crush and stamp into the ground all those in opposition to its demands. And yet there are these twenty men. Twenty men refusing steadfastly to become a part of this grab-fest of materialistic and humanistic values; strong, principled men who are totally disinclined to take even one step upon the road to a democratic way of death. They do not wish to join this union because of its man-centered tenets, socialistic leanings and association with the New Democratic Party. These twenty men realize that if the first instance they owe their allegiance to an almighty God and Father who made them, and who will not forsake them. They feel themselves bound to that which God has laid into their hearts and they know that with this might Ruler of the universe on their side they need not fear principalities, spirits of the times and unclean "bosses".

These twenty men belong to the Canadian Reformed and Christian Reformed congregations of Houston, British Columbia. Somehow they find the differences, between



remember

Many spoke a few words in behalf of the Consulate, the Churches, Immigration, etc. Old stories were retold. A time for reminiscing. A chance to say "Thank you" to these people who have done so much for us.

But above all it was a night to remember that which the Lord has done. Someone called the Steenhofs "God's Quartermasters". That is the way it was. Little did they expect when they sailed in 1927 to Canada, that the Lord would use them to prepare the way for so many who would follow them afterwards. Today we have six Christian Reformed Churches in Toronto alone. The work of the fieldman has been richly blessed.

At the request of Mr. Steenhof we sang some of the old Dutch hymns. It was the feast of the Steenhofs, but Christ was in the centre of this celebration, to Him all honour and glory. In his words of thanks Mr. Steenhof pointed away from themselves to Jesus Christ when he said: "Not what my hands have done..."

It was a beautiful night, a night to remember. . . .

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MIDDLE

Last week in his address to a Congress, French President Georges Pompidou took the position that any plan for peace in the world must be based on the continuing conference of the United Nations and Soviet ambassadors to the United Nations.

It is unlikely, however, that any four big powers (the U.S., U.S.S.R., U.K. and France) will succeed without the support of the little powers.

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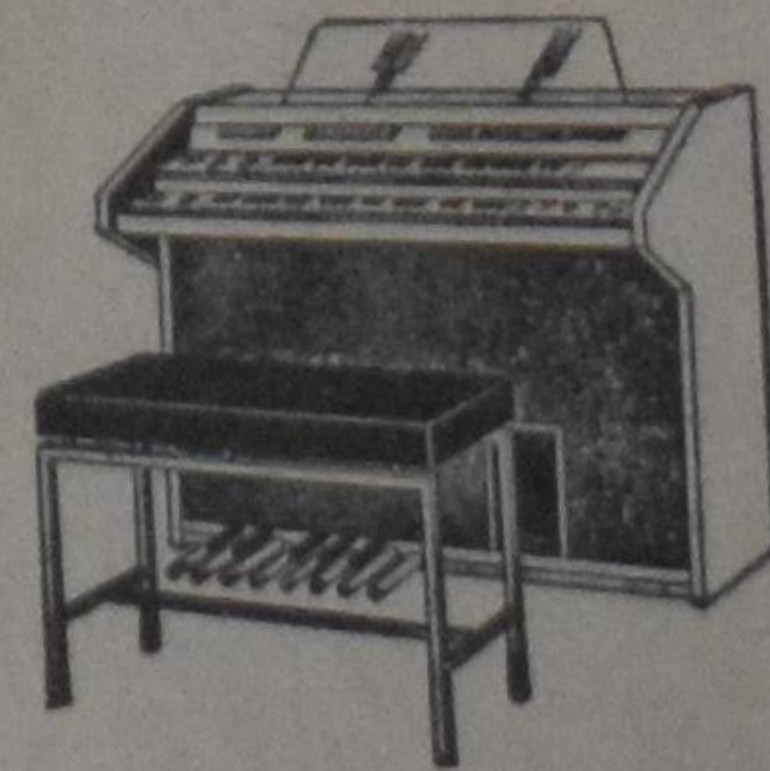
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daagse excursie tabel die de KLM aanbiedt, uitnodigender om Uw reis naar Nederland te bezoeken en er langer dan 4 weken te blijven. Een ander voordeel is dat U elke dag van de week kunt vertrekken!

Om U zo'n bezoek zo prettig mogelijk te maken, heeft de KLM een aantal huurauto arrangementen ontwikkeld, die bijzonder voordelig geprijsd zijn. Op deze wijze kunt U de beschikking hebben over een auto voor een gedeelte van Uw verblijf (desgewenst Uw hele verblijf), met alle gemakken daarvan. Het Comfi-Car programma omvat 4 arrangementen, waaruit U een keus kunt maken, en die geprijsd zijn vanaf \$335*. Hierin is Uw reistarief begrepen en van 1 tot 3 weken huur van een volledig toegeruste auto (afhankelijk van de vraag of U alleen of met z'n tweeën reist). En van 500 tot een onbepaald aantal kilometers gratis rijden!

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Indien Uw bezoek aan Nederland de drie weken niet te boven gaat, dan raden we U aan Uw voordeel te trekken uit het Eurauto programma, dat U voor slechts \$395 niet minder dan 3 weken de beschikking geeft over een auto, met 2100 km gratis rijden! En Uw eerste en laatste nacht in een hotel in Amsterdam. Of indien U niet auto rijdt, 3000 km treinvervoer, 2e klasse, en eveneens Uw eerste en laatste nacht in Amsterdam.

Verscheidene vertrekken per maand! Raapleeg Uw reisbureau voor verdere inlichtingen.

* Tarief vanuit Montreal geldig vanaf 1 maart 1970, goedkeuring van de regering voorbehouden.

** gebaseerd op IT groepstarieven vanuit Montreal, 2 personen in auto.

Pas in Canada?

Wat U over de inkomsten belasting dient te weten


Er zijn twee soorten belasting-aangifte formulieren in Canada en welke U moet gebruiken hangt af van uw bronnen van inkomsten. De Inlichtingen Gids welke bij elk belasting-aangifte formulier wordt ingesloten, vertelt welk formulier te kiezen. De meeste Canadezen die loon en salaris verdienen gebruiken het eenvoudige T4 Short formulier. Indien U dit niet per post ontving, vraag er een aan het plaatselijk Postkantoor. Vul het in en stuur het in vóór de einddatum 30 april.

Niet al uw inkomen is belastbaar. Kinder- en Familie-toelagen, Werkloosheids-, Ongevallenwet- en bepaalde Invaliditeits-uitkeringen zijn belastingvrij. Uw Gids legt dit uit. U behoort wel op te geven wat bv. aan fooien werd ontvangen en ook uw bijverdiensten. Het behoort allemaal tot uw belastbaar inkomen. De Inlichtingen Gids geeft antwoord op vele vragen. Mocht U evenwel nog problemen hebben, dan kunt U kosteloos advies en inlichtingen vragen bij elk belastingkantoor. U kunt ons bezoeken, telefoneren of schrijven. Verschillende van onze medewerkers spreken Europese talen... of als U dit wenst kunt U een familielid of vriend meebrengen als vertaler.



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gebruik onze
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The Hon. Jean-Pierre Côté,
Minister



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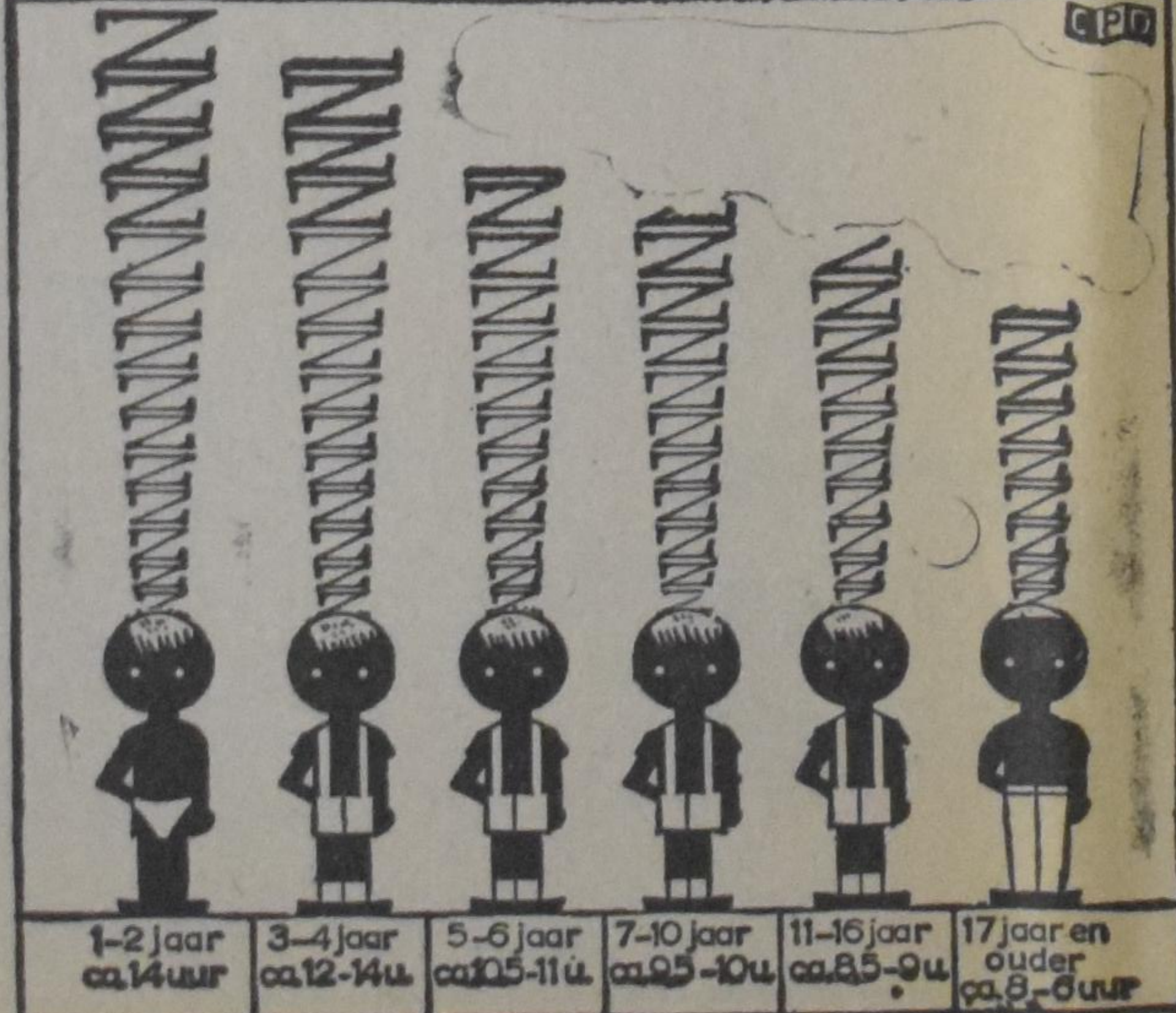
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U kunt Nu vliegen — Later betalen. Hoe U ook wenst te reizen — wij weten hoe de overtocht gemakkelijk te maken. Dus? Ga! Met

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KOOP BIJ DE ZAKEN DIE IN C.C. ADVERTEREN!

Van het Departement voor Gemeentezaken

De Regering van Ontario bericht
de voortzetting van haar belasting-
verlaging schema voor partikuliere
eigendommen.

Hoewel er een paar moeilijkheden
geweest zijn, heeft het plan sinds
de invoering in 1968 goed gewerkt.
Onderzoek toonde aan, dat in de
huidige omstandigheden dit plan
het meest doelmatige is dat de
Regering ter beschikking staat om
de belastingdruk van huiseigenaren
en huurders in de provincie op
rechtstreekse wijze te verlichten.

Om op een meer evenredige wijze
te assisteren, speciaal voor de in-
woners van gemeenten waar de
belastingdruk het hoogste is, is de
methode van berekening gewijzigd.
In de toekomst zal de verlaging
berekend worden door middel van
een eenvoudige 2-delige formule.
Voor 1970 zal de reductie een
standaard bedrag van \$30 zijn plus
10% van de gemiddelde eigendoms-
belasting door de inwoners van
een gemeente betaald in 1969.

De grondsom van \$30 vertegen-
woordigt een standaard bijdrage
van de Regering in de kosten
van alle gemeentelijke diensten
terwijl de 10% van de gemiddeld
betaalde belasting een grotere ver-
lichting geeft aan de inwoners van
gemeenten met een betrekkelijk
hoge belastingdruk.

De Regering verwacht dat de
meerderheid van de belastingbete-
lers een grotere reductie zal ge-
nieten dan in 1969. Hoewel er som-
mige belastingbetalers zullen zijn
die in 1969 een belangrijk hogere
reductie genoten dan in 1970 onder
de nieuwe formule het geval zal
zijn.

Onder de nieuwe regeling zal de
totale bijdrage door de Regering
met 9% stijgen in vergelijking
met 1969, tot een totaal bedrag
in 1970 van \$136 miljoen.

De regeling zal ook in de toekomst
door de gemeentelijke administra-
tie uitgevoerd worden.

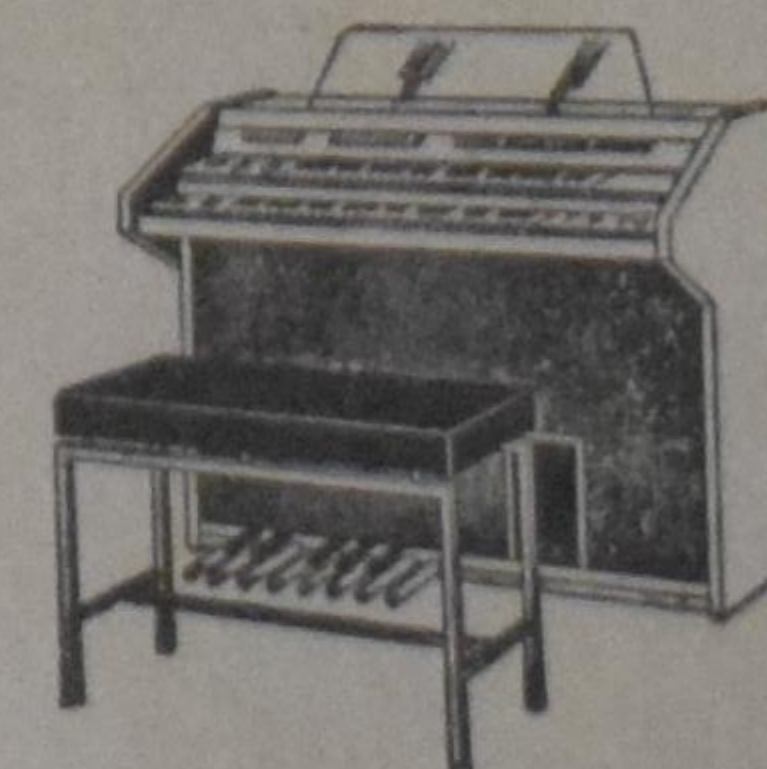
Om in aanmerking te komen voor
een reductie onder het plan moe-
ten een huurder of huiseigenaar
een apart aangeslagen pand be-
wonen.

Huiseigenaren die periodieke be-
talingen doen aan een hypotheek-
houder zullen als in voorgaande ja-
ren de betalingen aangepast zien
om de reductie tot zijn recht te
doen komen.

Huurders zullen ook nu hun belas-
tingverlaging van de verhuurder
ontvangen, die de reductie voor 31
dec. 1970 aan de huurders moeten
doorgeven. Huurders die een apar-
tement verlaten of betrekken ge-
durende het jaar zullen een deel
van de reductie ontvangen, even-
redig aan de duur van de be-
woning.

the Hon. John Robarts
Prime Minister of Ontario

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te, galkwalen, hartzwakte, hoge
bloeddruk, huiduitslag-zweren-pul-
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wilde graag
Canadees
worden!"

"Voor mij was het niet nodig hier geboren te zijn om trots te zijn
op het Canadese staatsburgerschap en er voldoening in te vinden."

"Vanaf het moment dat ik staatsburger van mijn tweede vaderland
ben geworden, ben ik me ervan bewust geweest dat ook ik recht
heb op volledige deelname in de toekomst van dit onmetelijke land,
zijn vrijheid en zijn mogelijkheden."

"De Canadese vlag is nu ook mijn vlag en het doet me goed de
rechten en plichten in volkomen gelijkheid met allen voor wie deze
vlag waait te delen."

Komt U al in aanmerking om Canadees staatsburger te worden;
om de voorrechten daarvan te genieten en de verantwoordelijkheden
te dragen? Informeer bij het dichtstbijzijnde "Canadian Citizenship
Court". In Halifax, Moncton, Montreal, Ottawa, Sudbury, Toronto,
Hamilton, St. Catharines, Kitchener, London, Windsor, Winnipeg,
Regina, Saskatoon, Calgary, Edmonton en Vancouver staat men
klaar U te helpen. U kunt ook schrijven naar: Registrar of Canadian
Citizenship, Secretary of State Department, Ottawa.

De Regering
van Canada



"We discussed the problem for days (we even escaped to Thetis island off the West Coast to do so). We still have no solution: however, the problem has become clearer: the problem is that schools (including christian schools) keep having as their aim to turn out students which will somehow fit in a society which is self-damned to explode into nothingness any moment. Theoretically, the aim of christian schools is to mold young reformers of this world; practically, the aim is to get as much security out of the System as possible. (It is a good sign that some people REVOLT — it is a bad sign that they have no teachers to teach them how to REFORM: thus many of today's revolutionaries become obnoxious parasites.)

"Young people want to look forward to doing some meaningful work, some work for which they were made, some work which was made for them. Young people still have some notion that they are, each of them, a unique personality, and that they are of some importance with their big or little talent. And they are right, that is the way it should be and could be.

"The Scriptures teach that life is to be meaningful, that our work should have meaning, that each of us has a unique service to perform, a service that leaves our mark on the world, be it ever so small. For most young people this possibility is not possible. We, of Credo, refuse to believe that because "That's the way it is, man" it has to stay that way. The New World God promised is in the making NOW. That means we better develop some daring now! We better learn to take the Lord at His word NOW when he says: Salvation is NOW!

If together we do not learn how to fight and reform the false-value system, your life will already be wasted. That means CURSED by God."

Fred W. Tamminga

★

WHAT MONEY CANNOT BUY

Towering mountains, massive peaks,
Wind whispering in the pines,
The gurgling splashing of a little brook,
Nature.

Gold, orange, fiery sunset,
Crystal lake, reflecting golden rays,
Vivid detailed colours of rainbow,
True Beauty.

Rhythm, pattering raindrops,
Sweet, clear shrill of a happy bird,
Rustling, crackling of fall leaves,
Nature's Music.

Innocent love of a child for Jesus,
Deep understanding of God's mysterious, majestic ways,
True, firm faith in the Holy Spirit,
Salvation.

Harriet Mulder (Gr. 8)

★

CHRIST'S MARCHING ORDERS

Was not our Savior's marching command
To bear the news to every land?
To every heathen, tribe and nation
Proclaim His wonderful salvation?
Do you know how many lost souls pass away
Every moment of each day?
Who know not Jesus came to save
And triumph over death and grave
People who know not Jesus seeks the lost
And offers salvation to all at no cost
If they only knew of the God above
Who sent his Son in his boundless love
Do we not all partake in this task?
But courage and strength from God you must ask
If only to your Father you will cry
He will anoint with his Spirit from on high
We may be in a faraway land
Or not so very far away
No matter where, we are in His hand
And He will sustain us anew every day.

Peter Tensen

welcome song to the spring. The buds bloomed out into their leafy splendor and crocuses contributed their fiery colors to the nearby hillsides. Worms which had not been seen all winter poked their pink heads out of the ground still looking sleepy from their long rest. Male birds were flying around in eager anticipation, waiting for the glorious news that they were fathers. The garden adorning the houses had blazed out in a splendid beauty. It seemed as if each was trying to outdo the other in splendor.

Jane Veenbaas,
Grade

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 in. paper. Double space (except poetry) — use only 1 side of number pages. Enclose a cover sheet, stating: Name, address, Title of work, school grade or level, or profession and age.

Maximum Length of Entries

Poetry	20 - 25 lines
Short Stories	1500 words
Essays	1500 words
Drama	2000 words
Journalism	1500 words

Send all works to:
"World of Young Writers",
Calvinist-Contact,
P.O. Box 312, Station B,
Hamilton 22, Ont., Canada.

also is shown where to find material for articles.

Through an arrangement with the editors of this magazine, and through the co-sponsorship of the Dutch Immigrant Society, we are able to offer copies of the Reference Notebook issue to young writers, educators, and others in need of help for preparing entries to the WYW Department, free of charge.

As we would like to know as soon as possible how many copies to order, we urge you to send a postcard with your name and address, for your free "Reference Notebook", to Calvinist-Contact, WYW Department, today.

IT CAN BE DONE

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Total received (as per 3-2-'70), in cash \$268, in books and gift certificates: \$149.05.
Four weeks and \$122.00 to go.

numbers was an Italian Echo Song. Most of the program was folk music, and it was difficult to determine who were enjoying themselves more, the audience or the choir.

Enjoyment is probably the key word one could use in describing the choir. If ever there was a group of people who thoroughly liked their work, it is the Netherlands Chamber Choir. Besides singing the songs, they seem to live them. Their smiles and their somber looks all appear at the appropriate times. They are a well-conducted group.

The technical skill of the choir is unequalled by any group I have heard. The blending of the eight male and eleven female voices at times gives the effect of an orchestra. From the softest hush of a note to the loudest and fullest, each singer knows his part and performs it with individual skill, while constantly tuning it with the notes of the others.

By the time the concert was over I was quite eager to meet Mr. De Nobel and his singers, and, accordingly, the reception proved to be as enjoyable as the concert had been.

I found Felix De Nobel to be a bit aloof during our interview, but this was not altogether unexpected. He had just finished a busy day of work and was somewhat weary. And besides, he is world-renowned for his work, and fame usually brings with it a certain measure of stand-offishness. Nevertheless, Mr. De Nobel did express some interesting thoughts and provided me with information about the choir.

According to De Nobel, he organized the choir thirty years ago, sensing the need for good a cappella music in the Netherlands. Whereas most choirs are either non-professional, or depend upon the radio or opera for their livelihood, the Netherlands Chamber Choir is unique in that it is made up of all professional singers and is subsidized by the government

ments on current trends in church music, but any discussion was virtually cut off when he said, "I am not a churchman myself and we are not a religious group, so I am not very qualified to speak on the matter." However, De Nobel did say that bringing all kinds of music into the church was all right in his eyes. He stated "For older people, it may be a bit difficult to swallow, but for younger people who have a feeling for life and want to combine it with religion, why not?"

De Nobel sees little change in the future of the Netherlands Chamber Choir. "We will continue to sing all a capella music which is worthwhile," he said. "Most of our music has been and will be from the sixteenth century, which was the classical period of a capella composing. Instrumental music had not yet developed at that time, and the best music was written for vocal groups, like ours."

In addition to visiting with Mr. De Nobel, I managed to meet many of the choir members. One man whom I particularly liked was Mr. Otto Ottens, a baritone. He was extremely outgoing and friendly, and he seemed to enjoy our visit as much as I did. We had no trouble communicating, for he spoke excellent English. Otto was quite typical, I think, of the caliber of people in the choir. All seemed to be quite eager to share their happiness with others.

And so the Netherlands Chamber Choir continues to travel throughout this country and the world as cultural ambassadors from the Netherlands. The marvelous people who make up the group are doing their country a great service, because anyone who meets them cannot help but think of the Netherlands as a country with a great respect for the arts. Not only does the choir bring a "miracle of sound" as is stated on the program, but it also takes with it the miracle of brotherhood.

Stephen Sieberson.
(WYW Special Assignment.)



THE WORLD AROUND US

Chile

Reform is no easy matter in any country. But in a country where the economic system has been organized to defend the goods of the privileged, where the political system is geared to producing compromises rather than solutions, and where the social system displays hierarchy and continuity rather than change and equality, reform may seem an impossibility. When, in addition to this the reform is to be undertaken by a moderate center party, itself somewhat divided, and besieged from three sides, first by the most powerful Communist party in South America, then by a disorganized but revolutionary Socialist party, and finally on the right by a strong movement fusing the appeals of capitalism and paternalism, it may well be too much to expect to hope for any reform.

This, in broad outlines, are the difficulties facing the Christian Democrat party in Chile. And there are other difficulties: two years ago a great drought wrecked agriculture, last year there was a minor mutiny in one of the army detachments, and finally the government has made such lavish promises that many of the peasants are now angry that the government has not fulfilled its commitments. To bring about basic changes in a society is difficult enough, but the Christian Democrats want to bring this about in a rather unusual manner for Latin America — through participatory democracy.

When President Eduardo Frei Montalva took over in 1964, Chile was in an economic slump, and the previous government was unpopular because of its economic policies. The new government was able to expand the economy rapidly, and this, coupled with strict price controls and very high copper prices (copper is the major export for the country and brings in most of the foreign exchange), produced growth without increasing inflation. But when the economy returned to more normal levels, and when the planning process was unable to cope with the strain, the inflationary cycle started again. In 1966 it increased to about 17 per cent, and last year it was close to 40 per cent. The government does not really have a plan to combat this evil, and since an election is to take place this September, it is unlikely that the ruling politicians will be willing to enforce strong restrictions.

Although there is an inflation, unemployment in Santiago, the capital, was up to 7.1 per cent in June 1969, compared with 5.9 per cent a year earlier. The severe drought in 1968 cost millions of dollars in agriculture, and reduced copper production because the shortage of water limited that available for generating electricity and cooling the copper. By early 1969, industrial production was only one per cent greater than the previous year, while the growth rate for the whole economy in 1968 was only 2.1 per cent. Considering that the population increased by 2.4 per cent that year, the country moved backwards rather than forwards.

If this is a black picture, it should be pointed out that the government has tried, sincerely, to bring about much needed reforms. In education, there has been a great expansion, and there has also been a massive drive to provide low-cost housing. The agrarian reform has run into difficulties; by the end of 1968 more than two million hectares of land had been expropriated, but a great deal of this land was marginal in quality. Only 404 marginal collectives have been set up (which is the transitional period to individual ownership), settling 14,594 families, while 994 families have been settled directly. The government has actively tried to unionize the peasants, and presently there are over 500 unions and another 123,000 small landowners have been organized by government agrarian reform agencies. The expanding power of the rural proletariat is shown by increasing wage levels and by growing reports of peasant seizures of estates (mostly from absentee landlords).

As in any democracy, presidential elections are prepared for a long time beforehand, and Chile is no exception. There are candidates from all the major and minor parties in the running. The Socialist, Communist, Castroite, Radical, Partido Nacional (right-wing), and Christian Democrat parties are all running candidates. The outcome is very much in doubt, and a great deal will depend upon the economic situation between now and September. At present it looks as if the Christian Democrat nominee, Radomiro Tomic, a founder of the party, a former Senator, and the first Christian Democrat Ambassador to the United States, is the favourite. He is to the left of President Frei, more a demagogue and authoritarian, and more willing to make a deal with the left wing parties than the present leader of the party. His political vocabulary leans heavily on a combination of corporatism and radicalism. And he is in favour of the complete nationalization of the copper industry.

Since copper is the crucial area of the Chilean economy, only by expanding revenue from copper can the country break out of the cycle of economic dependence and into a period of sustained industrial growth. The Christian Democrats have come up with a complicated financial proposal that would give Chile 51 per cent control over the copper industry, with an option to buy the other 49 per cent over the next ten years. But there is a great deal of money involved, and presently the government is hard pressed to complete the deal. There is also much opposition to the plan, not only from outside the party, but also by Radomiro Tomic, who leans more to Peruvian type take-over. Presently it looks as if the deal will remain in limbo until after the election, in which case the whole situation may be changed depending on which party gets into power, and what political deals it has to make in order to form a majority government.

Whoever may form the next government, they could learn a great deal from the successes and failures of the Frei administration in Chile (at least one success has been the personal probity and commitment of Frei himself). Many peasants and small landowners have much to be grateful for and are unlikely to welcome a reversal of the direction of change. The dwellers in the shanty towns are now aware that the government is anxious to solve their problems, even if the achievements to date have been modest. These people will also press for a continuation of the present policy. In other areas, the mistakes of the government may be noted. In dealings with the urban trade unions the government has been very clumsy and partisan. Some of the white collar workers are unhappy over the income policy of the government. In foreign policy, the government has not put up a very strong front. The diminution of the United States' influence in Latin America has not come through Chile, but through the policies of the Peruvian and Bolivian generals. The Latin America Free Trade Area (LAFTA) is little more than a paper proposal, and Chile has done little to make it a reality. If the Christian Democrat policy was meant to be the reformist answer to the revolutionary challenge of Cuba, it has been at best only half an answer. But even so, it has been a better answer than what the dictatorial generals in many other Latin American countries have brought forth.

J. J. Bout.

SPRING AND 20

Broken blisters of black, swift-running water pockmark the dying ice of Buck River. Nearly faded prints of moose, dogs and children criss-cross the thin layer of tired, decrepit snow. Winter has been mild, this year, and has not built up for itself, as on so many previous occasions, a hard, thick layer of frost extending to many feet below the earth's surface. This year the armor is thin, and the sun's darts, though tiny and fragile as yet, are penetratingly powerful nevertheless. It won't be long, now, before the last vestiges of spring will melt away before the rejuvenating aphrodisiac of frivolously blown mountain air fraught with promises of sunshine and spring.

All of the Bulkley Valley seems to be lying waiting, still dormant. Morive mountain is still hidden by many feet of snow, and the mornings are still icy cold. Yet Harry Davis mountain, much smaller than Morice, his mighty brother, is already beginning to show patches of blacks and greys. Yes, spring is in the air, and Buck River groans anticipatively in pain of oncoming labour, making ready to give birth to the black, cold masses that eddy and whirl beneath her marred surface. Before long she will shed her frosty smile in exchange for a total, final spasm of roaring laughter, and release her struggling, churning load into the already distended form of her big sister, the Bulkley River. Soon, now, her waters will rush past borders suddenly gone low, sunk in despair before the

ravages of spring gone wild: spring break-up. And then there are twenty men. Twenty men who find it difficult to fully enjoy and partake of this annual spectacle of spring.

For many, many years the main employer in town has been the Bulkley River Lumber Company, with the Christian Labour Association of Canada as bargaining agent. Last year, however, this firm was taken over by the huge Bulkley Valley Industries, and it wasn't long after this that representatives of the I.W.A., smelling big money, moved into town in a move to oust the C.L.A.C. and to replace it by their own union. Methodically and persistently they went about their task of gaining members. They cajoled, wheedled and short of actual harassment did everything in their power to gain their end, and within a short while this real struggle took on aspects that more properly belonged to the realms of the unreal. To give just one example: Mr. Antonides, western representative for the C.L.A.C., visited me on several occasions. On many of these visits he was followed by I.W.A. people who would simply park their car, and sit and wait until Mr. Antonides would emerge from my place of residence. They would stay there for hours, watching and waiting like a cat for a mouse. They would follow him everywhere he would go: to lumber camps deep into the Interior, to cities 50 and 60 miles away, and to the home of any worker with whom he would wish to speak. With such tactics it

wasn't too long before they had scared a majority of workers into submitting to the I.W.A. pressure, and so became the bargaining agent for the workers. And now the giant athlete foot of a power hungry I.W.A. is ready to crush and stamp into the ground all those in opposition to its demands. And yet there are these twenty men. Twenty men refusing steadfastly to become a part of this grab-fest of materialistic and humanistic values; strong, principled men who are totally disinclined to take even one step upon the road to a democratic way of death. They do not wish to join this union because of its man-centered tenets, socialistic leanings and association with the New Democratic Party. These twenty men realize that in the first instance they owe their allegiance to an almighty God and Father who made them, and who will not forsake them. They feel themselves bound to that which God has laid into their hearts and they know that with this mighty Ruler of the universe on their side they need not fear principalities, spirits of the times and union "bosses".

These twenty men belong to the Canadian Reformed and Christian Reformed congregations of Houston, British Columbia. Somehow they find the differences between the two denominations not so large now. They know themselves one in their allegiance to their Lord. Yes, they face the spectre of unemployment, and their thoughts go out not so much to spring these days as to their families. And this is why I am writing this little article. I feel that you, who are now reading this, can help these men. You can help them in two ways. First: you can pray for them. Not just pray, mind you,

but PRAY. PRAY fervently and consistently: Father after dinner, teacher in school, mother in the kitchen and children before they go to bed. In fact, you can do this right now! Let one, great, pleading prayer rise up to our heavenly Father. Let this prayer rise up from all over the North American continent!

Secondly, you can help by writing. You see, neither the government of British Columbia nor the management of Bulkley Valley Forest Industries have met their responsibilities in this matter. Personal rights are being trampled upon, and principles of freedom are being done away with for the sake of big labour. Please write to the Cabinet of British Columbia, c/o Hon. L. R. Peterson, Minister of Labour and Attorney General, Parliament Buildings, Victoria, British Columbia. Secondly write to the management of the Bulkley Valley Forest Industries, 10th floor, 2nd Bentall Centre, Burrard Street, Vancouver, British Columbia. Your letter need not be long; simply give your opinion on the matter. Neither need your letter be fanciful. A short note written with a small, bitten-off stimp of a pencil, even replete with grammatical errors, might prove to be a great deal more effective than one single form-letter printed for use by hundreds.

Please pray, and please write. And please do it now, before you forget. Twenty men is a lot of men. When one member of the body of believers suffers, the entire body suffers. When twenty men suffer, we all suffer twenty times as much!

May our good Lord be with you all.

Frank DeVries,
Houston, B.C.

MIDDLE EAST

Last week in his address to a joint session of the American Congress, French President Georges Pompidou reiterated his country's position that any plan for peace in the Middle East should be sought through the continuing conference of the American, British, French, and Soviet ambassadors to the United Nations.

It is unlikely, however, that any four-power agreement on the Middle East will succeed without the support of both the Israelis and Arabs. At present there is little possibility of that happening. Israel claims that peace can come to the area only through direct and open negotiations between Israel and the Arab governments. But she refuses to state, or even to hint, what her conditions for peace may be.

The Arabs can not accept this position. Basically, Israel wants the Arabs to recognize her lawful existence as a state.

But any Arab consent to direct and open negotiations would, in effect, be giving Israel such recognition in advance. Simply by taking part in direct, open negotiations, Israel would have the recognition she wants without having to concede anything.

Obviously, no Arab leader can make any open move unless he first knows through secret negotiations what Israel will give up in return for recognition.

The delicate political situation in Israel, indicated by Premier Golda Meir's narrow election victory last fall, makes any decision about possible concessions difficult.

Nor have the Israelis shown any serious attempt to negotiate with the Arabs. Israel's Department of Middle Eastern Affairs in the Foreign Ministry is the proper channel for communicating with the Arab world. Yet as little as two years ago the Department contained only thirty persons — many holding clerical positions or dealing with non-Arab states like Iran — out of nine hundred in the Foreign Ministry.

Clearly this imbalance reflects Israel's view of herself as a Western power rather than a Middle Eastern state. Zionist philosophy sees Israel as the refuge of world Jewry which supplies the manpower and money for her existence; thus the relationship between Israel and Jews — most of whom live in the West — seems of primary importance. Relations with the Arabs are of secondary importance.

Zionists still call for millions of Jews to emigrate to Israel. It will probably not happen but to the Arab mind it brings visions of an overpopulated Israel anxious to secure room enough through an expansionist program of conquest.

ARMS CONTROL



Arabs and Jews have not always hated each other so much. Throughout history only the Arabs did not persecute Jews. In the 1920s Egypt's King Faisal agreed to cooperate in the creation of a national home for the Jews. Even as late as 1948 Palestinian Arab and Jewish children born in the same week automatically became foster brothers and sisters.

This traditional friendship changed to hatred in 1948 when the Palestinian Jews — bolstered in number during the 1930s by Jews fleeing Hitler's Germany and in the postwar period by European refugees — pushed to change their national home into a nation-state. In the War of Liberation hundreds of thousands of Palestinian Arabs fled their homes into the Transjordan area.

The number of these Arab refugees increased during the June 1967 war until today they total 1,500,000. Of the 250,000 Palestinian Arabs who fled to Transjordan two and a half years ago, only ten per cent — mostly old people, not whole families — have been allowed to return. Those Arabs who remained in the 43,750 square miles of territory conquered during the six-day war live under deplorable conditions in refugee camps.

It is the condition of these Palestinian Arabs that constitutes the primary cause of Arab-Israeli confrontation. The Palestinian Arabs feel they have been cheated out of land that is rightfully theirs. In 1915 the British had promised them, together with other Arabs, independence in return for an alliance against Turkey. Then in November 1917 under the humanitarian guise of the Balfour Declaration, Britain decided to take over Palestine as a strategic base from which to defend the Suez Canal. And so Arab independence was delayed. The Declaration also permitted the Jews to found a national home in Palestine. The national home is now a state. But the displaced Palestinian Arabs still want their land back.

There is no simple solution to the Palestinian question. Israel cannot renounce her statehood and give the land back to the Arabs.

Neither can she grant the Arabs Israeli citizenship. Although 300,000 Arabs are already citizens of Israel, the 1,500,000 refugees (with an annual birth rate of 45 per thousand compared to 22 per thousand for Jews) would politically control the nation in a few generations.

Nor can Israel afford to fight the Arabs indefinitely. She can win a war if it were fought today. Can she do so ten years from now? Until she is accepted by the Arabs in the region, any security can only be temporary.

Contingent upon such acceptance by the Arabs is the satisfaction of the Palestinian Arab demands. There is one possible solution to the problem which has been voiced in the past by Israel's controversial member of parliament, Uri Avnery, and by Britain's former Minister of State for Foreign Affairs, Anthony Nutting. Although their proposals differ from each other somewhat, they both generally suggest molding the refugees into a Palestinian Arab Republic to be united with Israel in a large federation. The scheme is reminiscent of the pre-world war one Austro-Hungarian Empire. It would require military coordination similar to NATO or the Warsaw Pact. Political coordination would also be necessary, for example, neither Israel nor Palestine would enter into any foreign alliance without the agreement of the other. And an economic pact could be arranged similar to Europe's common market.

The idea of a Palestinian Arab Republic linked to Israel seems lunatic. But during the second world war, the idea that Europe could best settle her problems by France and Germany working together in a common market also seemed dubious.

President Nasser of Egypt might support the plan, although, perhaps not openly. He has always said that the Palestinian question is a matter for the Palestinians to solve themselves. And peace would give Nasser the opportunity to rebuild Egypt's economy.

There is some chance the plan could succeed but there is little likelihood that Israel will adopt the bi-national plan until she can identify more closely with her neighbours in the Middle East than with the West. In other words, Avnery and Nutting suggest that Israel must view herself as being more of a Middle East state — and less as a Western power — before a possible solution to the Middle East crisis can come about. It would mean that Israel would have to re-examine her purpose as a state. And it would mean, in turn, that permanent peace in the area is still a long way off.

Peter A VanBrakel.

CREED OR CHAOS

(Continued from page 3)

riddle. It is quite useless to say that it doesn't matter particularly who or what Christ was or by what authority He did those things, and that even if He was only a man, He was a very nice man and we ought to live by His principles: for that is merely Humanism, and if the "average man" in Germany chooses to think that Hitler is a nicer sort of man with still more attractive principles, the Christian Humanist has no answer to make.

It is not true at all that dogma is "hopelessly irrelevant" to the life and thought of the average man. What is true is that ministers of the Christian religion often assert that it is, present it for consideration as though it were, and, in fact, by their faulty exposition of it make it so. The central dogma of the Incarnation is that by which relevance stands or falls. If Christ was only man, then He is entirely irrelevant to any thought about God; if He is only God, then He is entirely irrelevant to any experience of human life. It is, in the strictest sense, necessary to the salvation of relevance that a man should believe rightly the Incarnation of Our Lord Jesus Christ. Unless he believes rightly, there is not the faintest reason why he should believe at all. And in that case, it is wholly irrelevant to chatter about "Christian principles."

If the "average man" is going to be interested in Christ at all, it is the dogma that will provide the interest. The trouble is that, in nine cases out of ten, he has never been offered the dogma. What he has been offered is a set of technical theological terms which nobody has taken the trouble to translate into language relevant to ordinary life.

"... Jesus Christ, the Son of God, is God and man." What does this suggest, except that God the Creator (the irritable old gentleman with the beard) in some mysterious manner fathered upon the Virgin Mary something ambiguous, neither one thing nor t'other, like a merman? And, like human sons, wholly distinct from and (with some excuse) probably antagonistic to the father? And what, in any case, has this remarkable hybrid to do with John Brown or Tommy Atkins? This attitude of mind in that called by theologians Nestorianism, or

perhaps a debased form of Arianism. But we really cannot just give it a technical label and brush it aside as something irrelevant to the thought of the average man. The average man produced it. It is, in fact, an immediate and unsophisticated expression of the thought of the average man. And at the risk of plunging him into the abominable heresy of the Patripassians or the Theo-Paschites, we must unite with Athanasius to assure Tommy Atkins that the God who lived and died in the world was the same God who made the world, and that, therefore, God Himself has the best possible reasons for understanding and sympathizing with Tommy's personal troubles.

"But," Tommy Atkins and John Brown will instantly object, "it can't have mattered very much to Him if He was God. A god can't really suffer like you and me. Besides, the parson says we are to try and be like Christ; but that's all nonsense — we can't be God, and it's silly to ask us to try." This able exposition of the Eutychian heresy can scarcely be dismissed as merely "interesting to theologians"; it appears to interest Atkins and Brown to the point of irritation. Willy-nilly, we are forced to involve ourselves further in dogmatic theology and insist that Christ is "perfect God and perfect man."

At this point, language will trip us up. The average man is not to be restrained from thinking that "perfect God" implies a comparison with gods less perfect, and that "perfect man" means "the best kind of man you can possibly have." While both these propositions are quite true, they are not precisely what we want to convey. It will perhaps be better to say, "altogether God and altogether man" — God and man at the same time, in every respect and completely; God from eternity to eternity and from the womb to the grave, a man also from the womb to the grave and now.

"That," replies Tommy Atkins, "is all very well, but it leaves me cold. Because, if He was God all the time He must have known that His sufferings and death and so on wouldn't last, and He could have stopped them by a miracle if He had liked, so His pretending to be an ordinary man was nothing but play-acting." And John Brown adds, "You can't call a person 'altogether man' if He was God and

didn't want to do anything wrong. It was easy enough for Him to be good, but it's not at all the same thing for me. How about all that temptation-stuff? Play-acting again. It doesn't help me to live what you call a Christian life."

John and Tommy are now on the way to becoming convinced Apollinarians, a fact which, however "interesting to theologians," has a distinct relevance also to the lives of those average men, since they propose, on the strength of it, to dismiss "Christian principles" as impracticable. There is no help for it. We must insist upon Christ's possession of "a reasonable soul" as well as "human flesh"; we must admit the human limitations of knowledge and intellect; we must take a hint from Christ Himself and suggest that miracles belong to the Son of Man as well as to the Son of God; we must postulate a human will liable to temptation; and we must be quite firm about "Equal to the Father as touching His Godhead and inferior to the Father as touching His manhood." Complicated as the theology is, the average man has walked straight into the heart of the Athanasian Creed, and we are bound to follow.

Teachers and preachers never, I think, make it sufficiently clear that dogmas are not a set of arbitrary regulations invented a priori by a committee of theologians enjoying a bout of all-in dialectical wrestling. Most of them were hammered out under pressure of urgent practical necessity to provide an answer to heresy. And heresy is, as I have tried to show, largely the expression of opinion of the untutored average man, trying to grapple with the problems of the universe at the point where they begin to interfere with his daily life and thought. To me, engaged in my diabolical occupation of going to and fro in the world and walking up and down on it, conversations and correspondence bring daily a magnificent crop of all the standard heresies. As practical examples of the "life and thought of the average man" I am extremely well familiar with them, though I had to hunt through the Encyclopaedia to fit them with their proper theological titles for the purpose of this address. For the answers I need not go so far: they are compendiously set forth in the Creeds. But an interesting fact is this: that nine out of ten of my heretics are exceedingly surprised to discover that the Creeds contain any statements that bear a practical

and comprehensible meaning. If I tell them it is an article of faith that the same God who made the world endured the suffering of the world, they ask in perfect good faith what connection there is between that statement and the story of Jesus. If I draw their attention to the dogma that the same Jesus who was the Divine Love was also Light of Light, the Divine Wisdom, they are surprised. Some of them thank me very heartily for this entirely novel and original interpretation of Scripture, which they never heard of before and suppose me to have invented. Other say irritably that they don't like to think that wisdom and religion have anything to do with one another, and that I should do much better to cut out the wisdom and reason and intelligence and stick to a simple gospel of love. But whether they are pleased or annoyed, they are interested; and the thing that interests them, whether or not they suppose it to be my invention, is the resolute assertion of the dogma.

As regards Dr. Selbie's complaint that insistence on dogma only affronts people and throws into relief the internecine quarrels of Christendom, may I say two things? First, I believe it to be a grave mistake to present Christianity as something charming and popular with no offence in it. Seeing that Christ went about the world giving the most violent offence to all kinds of people it would seem absurd to expect that the doctrine of His Person can be so presented as to offend nobody. We cannot blink at the fact that gentle Jesus meek and mild was so stiff in His opinions and so inflammatory in His language that He was thrown out of church, stoned, hunted from place to place, and finally gibbeted as a firebrand and a public danger. Whatever His peace was, it was not the peace of an amiable indifference; and He said in so many words that what He brought with Him was fire and sword. That being so, nobody need be too much surprised or disconcerted at finding that determined preaching of Christian dogma may sometimes result in a few angry letters of protest or a difference of opinion on the parish council.

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The other thing is this: that I find by experience there is a very large measure of agreement among Christian denominations on all doctrine that is really ecumenical. A rigidly Catholic interpretation of the Creeds, for example — including the Athanasian Creed — will find support both in Rome and in Geneva. Objections will come chiefly from the heathen, and from a noisy but not very representative bunch of heretical parsons who

(To be continued.)

ONTARIO CHRISTIAN REFORMED CHURCH EXTENSION FUND INCORPORATED

For many years it has been evident that greater care must be exercised in planning for future church expansion. This is especially the case in and around the large metropolitan centre such as Toronto.

About 3½ years ago classis Toronto of the Christian Reformed Church decided to do something, and appointed a committee to study ways and means by which church extensions within classis could be readily facilitated.

This committee reported recently to classis Toronto and recommended that a non-profit organization should be incorporated for the following purposes:

1. To assist churches and schools in financing and re-financing their building programs.
2. To invest in land for future use by churches and schools.
3. To utilize the collective credit of the Christian Reformed people in obtaining loans for their churches and schools from financial institutions.

The grounds:

1. It is evident that the present rate of growth in the Christian Reformed community will continue, resulting in more congregations in the future with a corresponding need for more church buildings.
2. It is therefore of great importance that land and mortgage money can be obtained at reasonable costs when needed.
3. Since classes is vitally interested in the well-being of Christian schools, many of which have experienced reluctance on the part of lending

institutions to grant them mortgages, it is felt that schools should also be assisted by the fund.

It has been proven by the Church Extension fund of Classis Alberta, a similar fund operated in the Netherlands and various credit unions, that large amounts of money can be pooled in this manner for the benefit of borrowing as well as investing members.

Thus a safe and attractive investment opportunity for individuals and organizations in our community, is created.

The committee's proposal was accepted by classis, and a provisional board of Directors was appointed.

Numerous delays were encountered in the incorporation of the non-profit organization, because it had to fulfill our needs, but had to comply also with the various Ontario regulations. We may now report that the "Ontario Christian Reformed Church Extension Fund Inc." is open for business. Two churches have already indicated their need for future sites in the Toronto area, where land prices have risen astronomically in recent years, and can be expected to continue to increase.

The Fund hopes to raise sufficient moneys to finance the extension requirements by issuing promissory notes in multiples of \$100.00 at an interest of approximately 7% per annum depending upon the term of this note. (See advertisement below.)

The fund is organized in such a way that repayment upon reasonable notice will be possible.

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For "letters under number" 50¢ extra.

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Praise be to the Lord, who has graciously enriched our family with the arrival of our son

PHILIP EDWARD JOHN
(Eddie)

A brother to Ramona Joanne.
Born February 8, 1970.

Mr. & Mrs. Albert Bultje
(nee Van der Vinne).

162 Lennox Avenue,
Richmond Hill, Ont.

With great joy and thankfulness to the Lord we announce the arrival of our chosen son

CHRISTOPHER DOUGLAS
born September 16, 1969.

Arrived February 26, 1970.
A brother for Marlene and Jeffrey.

Ralph and Gertie Hielema
(nee Rauwerda).

R.R. 1, Locust Hill, Ont.

With gratitude to God we are happy to announce the birth of our daughter

CHRISTINE JEANETTE
February 24th, 1970.

Bill and Sylvia de Vries,
Raymond.

27 Grenadier Court, Suite 30,
St. Catharines, Ontario.

Grateful to the Lord we announce the arrival of our 8 weeks old daughter and sister

INGRID MONIQUE

We named her after her grandmother, Mrs. G. Witvoet.

"Thy faithfulness is unto all generations." Ps. 119:90

Mr. and Mrs. L. Witvoet
(nee Van Belle).

Eric Marcel.
Christopher Mark.

19 Batawa Cres.,
Rexdale, Ont.

With joy in our hearts we announce our gift from God

SIDNEY JOHN

March 3, 1970.

Gerrit and Jantje
Vander Meer,
nee Zwart.

A brother for Diane, Henry,
Teresa, Linda.

33 Egerton Street,
Strathroy, Ont.

Mr. & Mrs. Roelof Renema are pleased to announce the marriage of their daughter

DOROTHY

to
Mr. ENGELINUS JOHN
WIKKERINK

on Saturday, the twenty-first of March, at two-thirty in the First Christian Reformed Church Duncan, British Columbia.

Rev. J. Boonstra officiating.

760 Castle Rd.,
Duncan, B.C.

On March 8th, 1970, we celebrated with our dear parents

JOHN DE WEERT

and

MARIA DE WEERT

the occasion of their 25th wedding anniversary.

May the Lord sustain their richly in the years to come.

Andy and Barbara Koopmans,
Lethbridge, Alta.

Gus and Betty Teerling,
Vauxhall, Alta.

Sonja Maria.

Bill and Phyllis De Weert,
Lethbridge, Alta.

Steven Roy.

Dick De Weert,
Lethbridge, Alta.

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Heden nam de Here tot Zich in eeuwige Heerlijkheid onze zeer geliefde vriendin en zuster in Christus

Mrs. D. VANHUIZEN—

VRIESWIJK,

op de leeftijd van bijna 62 jaren.

Zij geloofde en beleefde de gemeenschap der Heiligen.

Moge de Here de achtergebleven kinderen nabij zijn en troosten.

Openbaringen 14:13.

Hamilton, 21 februari 1970.

Mr. en Mrs.

D. Schuurman.

Mr. en Mrs. J. Kerkhof.

Mr. en Mrs. K. De Jong.

en kinderen.

In vol vertrouwen op Gods rijke beloften is onze geliefde man, vader en grootvader

PIETER VANDER PLOEG
ontslapen op 22 februari 1970.

Psalm 89:1, berijmd.

Hij was 85 jaar.

Mrs. Vander Ploeg, Sr.,

R.R. # 4, Komoka, Ont.

Riek, Delfzijl, Ned.

Margaret, Sarnia, Ont.

Bert en Leen,

Komoka, Ont.

Bouk en Henk, Epe, Ned.

Ralph en Komoka, Ont.

Siets en Roel,

Hilversum, Ned.

Bill en Joanne,

Big Trout Lake, Ont.

Fred en Jane,

Komoka, Ont.

Paul en Mary,

Komoka, Ont.

En 22 kleinkinderen.

De Hemelse Vader nam tot Zich, onze zeer gewaardeerde vriend

PIETER VANDER PLOEG.

Zijn vast geloofsvertrouwen in de Here sterke zijn vrouw en verdere familie.

Psalm 68:2 (berijmd).

Fam. A. Noordhof.

J. Noordhof.

L. Noordhof.

Strathroy, Ont.,

23 februari 1970.

Op 23 februari 1970 nam de Here plotseling tot Zich mijn lieve man en onze vader en grootvader

MEINDERT

VAN DER VEEN,

op de leeftijd van 63 jaar.

Wij treuren, maar niet als degenen die geen hoop hebben.

Japke van der Veen—

Haaijema,

Transcona, Man.

Jikke Feenstra—

van der Veen,

Hielke Feenstra,

Transcona, Man.

Hinke Raap— v. d. Veen,

Thijs Raap,

Abbotsford, B.C.

Rudy van der Veen,

Marcia van der Veen—

Wassing,

Transcona, Man.

Hetty Wiersma—

van der Veen,

John Wiersma,

Transcona, Man.

Klaas van der Veen,

Norma van der Veen—

McKeen,

Transcona, Man.

En 19 kleinkinderen.

Pa. 150.

Onze zeer geliefde moeder

JITSKE MIEDEMA,

weduwe van Rinke Feenstra sinds 1944,

werd in haar 90ste jaar vanuit Ermelo, Nederland thuis gehaald bij haar Hemelse Vader.

Wij treuren om het scheiden, maar we zij vertroost door God's genade over haar leven en sterven.

23 Februari 1970.

A. Strikwerda—

Feenstra.

T. C. Strikwerda.

116 Queen St.,

Bowmanville, Ont.

On February 26, 1970 the Lord took unto Himself our beloved mother and grandmother

ALIDA RIEPMA—

HOSPERS,

at the age of 77 years, widow of K. Riepma since 1955.

Lord's Day 1.

H. Riepma.

E. Riepma—Aukema.

Clarence Betty

Teresa Shirley

Alice Emily

R.R. # 1,

Thamesville, Ontario.

It pleased the Lord to take unto Himself our dearly beloved son, brother and uncle

DICK CORNELIS KLOET,

at the age of 24, on March 1, 1970.

Son of
Mr. & Mrs. J. D. Kloet,
Jarvis, Ont.

Brother of
Mr. & Mrs.
Martin O. Kloet,
Simcoe, Ont.

Mr. & Mrs.

Frits J. Schuringa,

Toronto, Ont.

Mr. & Mrs.

John C. Kloet,

Ingersoll, Ont.

Mr. & Mrs.

Harry Blyleven,

Hagersville, Ont.

Mr. & Mrs.

Adrian G. Kloet,

Simcoe, Ont.

Mr. & Mrs.

Hans J. Kloet,

Burlington, Ont.

Mr. Peter Kloet,

Jarvis, Ont.

Mr. George Kloet,

Jarvis, Ont.

and 18 nephews and nieces.

R.R. 1, Jarvis, Ont.

Hiermede betuigen wij ons hartelijk medeleven met de familie Kloet bij het overlijden van hun zoon

DICK.

Trooste de Here de bedroefde familie met de zekerheid dat hun zoon en broeder thans bij zijn Heiland is.

Namens de Mannen-

vereniging "Pro Rege"

te Jarvis, Ont.

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GERRIT JAN NIJKAMP,

op de leeftijd van 69 jaar.

"Want uit genade zijt gij zalig geworden door het geloof." - Efeze 2-8a.

Mrs. J. Nijkamp—

Hoekjen.

John en Trijn Nijkamp,

Clinton, Ont.

Gerry en Jack

Vander Schaaf,

Hagersville, Ont.

Toni en Allan Hiemstra,

London, Ont.

Diane en Harry

Fledderus,

Jarvis, Ont.

Dick en Grace Nijkamp,

Hagersville, Ont.

en 16 kleinkinderen.

Hagersville, Ont.,

2 Maart 1970.

Hiermede betuigen wij ons hartelijk medeleven met de familie NIJKAMP bij het overlijden van hun man en vader, en tevens het oudste actieve lid van de Mannenvereniging.

De Here trooste de bedroefde familie door de zekerheid dat hij door het geloof is ingegaan in de Hemelse Heerlijkheid.

Namens de Mannenvereniging "Pro Rege" te Jarvis, Ont.

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March 7

10.00 a.m. Public meeting with Dr. Lester De Koster, Editor elect of The Banner, in the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke (Toronto).

New look at Canada's Gas Policies

On his weekly "C.F.C.N.-T.V. Oil Report", telecast on October 25th and 26th, 1969, the coming re-examination of Canada's Natural Gas Policies was reviewed and commented on by Carl O. Nickle, Publisher of the "Daily Oil Bulletin". The telecasts, sponsored by The Bank of Montreal, consist of factual news and personal views of the commentator. Mr. Nickle is also currently President of the Independent Petroleum Association of Canada, one of the organizations which will be submitting its views to the National Energy Board.

Canada's National Energy Board plans a hard new look at the National Gas Policy, to ensure that Canadian interests are protected — and it wants aid of producers, pipelines and consumers in re-shaping policies. A new look can do a lot of good, not the least being awakening of Easterners to their stake in boosting incentives to oil and gas exploration.

The National Energy Board has called for assistance of those engaged in or affected by the Natural Gas Industry to re-assess the criteria and methods which the

Board may best apply in deciding future Canadian Gas Policy. Review will begin next month, when the Board starts hearings in Ottawa on six pending applications for Export of more Western Canadian Gas — a boost of 7.5 trillion cubic feet in export volume spread over the next two decades.

The Board says total quantities in the six bids are "very substantial". They amount to about two years' gross additions to Western Canadian Proved Gas Reserves, thus would absorb equivalent of one-tenth of Reserve additions the next 20 years, if discovery rate is not increased.

The Board notes "Supply-demand relationship respecting Natural Gas in North America is undergoing significant changes, the implications of which are by no means clearly established." That means, simply, that the United States is using gas faster than its current discovery rate, and its utilities seek bigger supply from Western Canada and the Arctic. In fact, they are advancing over \$100 million in 1969-70 in interest-free loans to oil firms for Alberta and Northern

drilling, to generate future gas production.

There are strong pressures for better U.S. Gasfield price structures, to help increase discovery rate in American Territory. There is a sellers' market for gas, an expanding hunger in both Canada and the U.S. Prospect is bright for Western Canadian producers and the governments who own mineral rights, but the situation properly raises concern about future long-term prices and adequate gas supply to Canadian consumers.

So, says the Energy Board to Industry, give us advice on such matters as methods and assumptions in determining Canada's future gas needs; reserves; surpluses available above Canada's needs; the public stake in prices for export gas; order of priority in allocating surplus to exporters when total demands exceed surplus.

Views on all these matters will be presented by the six firms now seeking export approvals, including Alberta & Southern Canadian-Montana Pipeline, Consolidated Natural Gas, Trans Canada Pipeline, West-coast Transmission and Inter-City Gas. Views will also likely be presented by governments of producing and consuming Provinces, producer associations, and gas distributors. And there will be contrasts in opinions.

Increased concern by the National Energy Board about Gas Policy reflects growing awareness among Eastern Canadians of their reliance on gas from the West, mainly Alberta. In the decade of the '60s, Ontario-Quebec will have used for homes and industry over 2.6 trillion cubic feet of Western Gas. In the '70s they will probably use over 5.6 trillion, twice as much

— and their need for gas from all sources may be 9 trillion in the '80s and over 13 trillion in the '90s. With needs of the four Western Provinces added, Canadian gas hunger will probably exceed 50 trillion cubic feet over the next 30 years.

That need is slightly more than Western Canada's current total Proved Reserves, three-quarters in Alberta. A major part is already dedicated under long term contracts to Canadian markets, and another major part to U.S. markets for 20 to 25 years. As fast as new fields add to reserves, pipelines are contracting for the more attractive blocks. Field prices — long at distress levels — have now moved up very close to U.S. levels, which means prices are still only a fraction of prices at source for other forms of Energy.

Is there a danger of Gas shortage for Canadians? The answer is a firm "No" provided Canada recognizes that Discovery stems from incentive, that oil and gas are inseparable in terms of incentive and exploration. Put very simply, there are huge Canadian reserves in prospect — some 700 trillion cubic feet still to be found, in the careful judgment of the Canadian Petroleum Association geological reserves committee. Western Canada's undiscovered potential is over 200 trillion, the Arctic Islands 250 trillion, the Atlantic Region 150 trillion, and the balance in other basins.

The United States also has huge undiscovered Gas reserves, mainly offshore and in Alaska, and in deeper formation in the south 48 States. A better gas price, and continued oil market and oil taxation incentives, will help the U.S. find more of its future needs in its own territory, to supplement increased take from Canada. And Arctic Gas can best reach markets, to serve both Canadian and American interests, via new pipelines over Western Canadian territory. But Western Canada, in several respects, offers a huge gas po-

tential at relatively low cost, well located in relation to most major North American markets. If Eastern Canada would apply its current "security of supply" argument on Western Canada's Gas to the West's Oil, our nation would have plenty of incentive and oil revenue to guarantee long-term security of both resources, and still have plenty of surplus Gas and Oil to spare for our southern neighbor.

But if Canada's East won't help more than it now does to find a home for our shut-in oil reserves, and thus continues to restrict exploration incentive, it has little ground for arguing that the East should have top-priority on gas surplus to the West's own needs.

Another phase of Incentive is greater, rather than less, freedom to market gas reserves. Shutting in fields for a few or many years after discovery, as a reserve for the future, is costly — and brings no revenue to underwrite new gas development.

As Alberta's Conservation Board

is now doing in giving greater weight to reserves waiting discovery in setting amount of surplus now, Canada should take into account the tremendous potential for gas finds in the Atlantic and other regions, in planning for longer range supply for the Eastern Provinces. And it should also recognize, when it starts re-writing taxation policy, that recognition of degree of risk is vital to incentive — that if wildcatting for oil or gas were to be taxed on the same basis as income from a blue-chip stock, no one would wildcat.

Canada's choice on National Gas Policy lies between carving up the pie of proved reserves that now exists, and going short when the slices have been eaten; or recognizing that the gas pie can be made many times bigger, with adequate slices for a long time to come, if the nation is willing to give proper recognition to a single word "Incentive", and set policies to provide that most vital ingredient.

GOEDE BOEKEN

zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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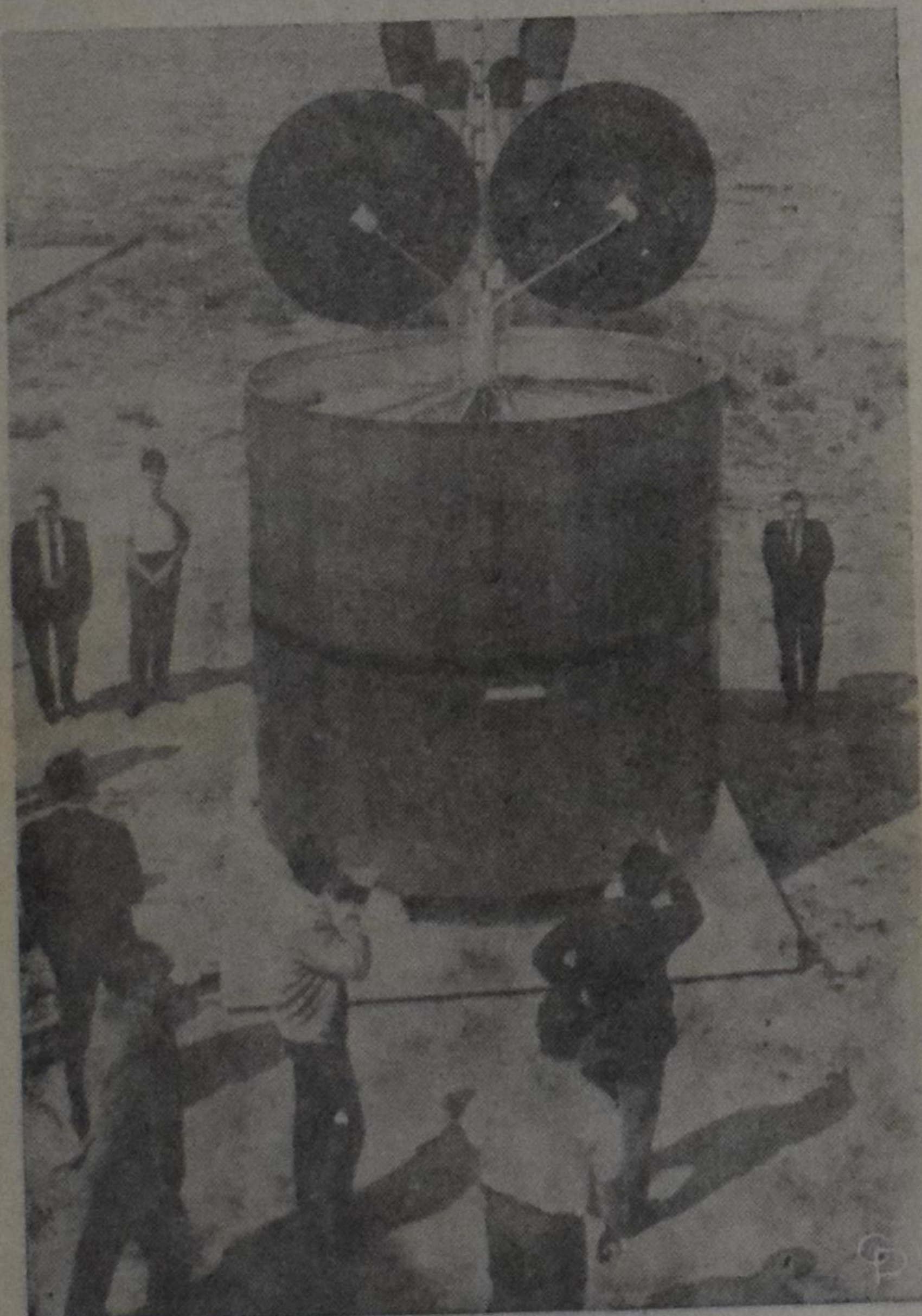
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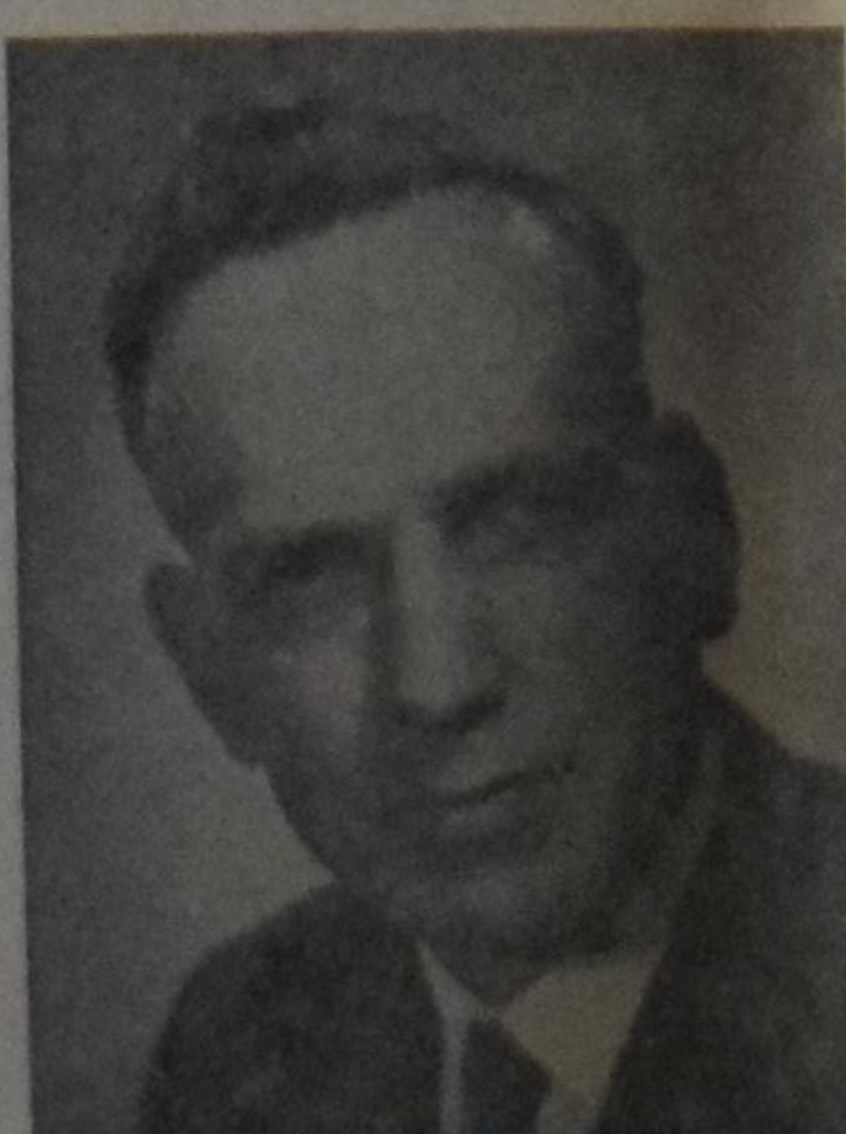
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by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.



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